The Universalist Leader

Boston and Chicago

October 18, 1924

"The Faith of Modernism"

A religion that can not meet the creative and basal needs of living men and women is a social encumbrance. Those who aim to make the Church only a means of quieting unrest are making a grave mistake. The world refuses to be quieted.

A religion that can not speak to the deepest longings of restless hearts, that fears freedom of speech, that distrusts social reconstruction, that makes respectability its ideal morality, that would muzzle scientific inquiry, has been outgrown by our world and will be increasingly ignored.

Shailer Mathews
in "The Faith of Modernism."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

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176 NEWBURY STREET, BOSTON
Tel. Back Bay 4036

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THE
Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 42

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

SOME FUNDAMENTALS OF THE PROBLEM

THERE is one encouraging thing about the problem of country life and the country church: The complicated industrial community, the huge commercial metropolis, and every other type of city where human beings congregate, is absolutely dependent on the country. We may talk all we please about abandoned farms, but this is a local phenomenon only. The moment the process goes too far there is a sharp check to it and a strong movement the other way. Whatever the future may bring in the way of food production by the chemists, as things are today and as they are likely to be for some time, the world has to have wheat, rye, corn, hay, and cattle of various kinds. There has to be country life.

A second fundamental thing is the fact that a large number of people prefer life in the country to life in the city. Despite the movement from farm to city, there is a considerable percentage who could not leave the farm if they would and others who would not leave if they could. There are thousands of other people who feel the call back to the land.

To this we must add the consideration that as man grows in culture and civilization he feels the call of country life. The opposite may seem true when we note aspiring boys or girls getting away from country life lived on a level somewhat near that of the cattle. The fact is, however, that the entire race has country life in its blood and nerves. Amid the artificial conditions of the city, people act as if they preferred the rush and roar of the subway or elevated, the crowded apartment or the sunless business streets, to broad woodland and meadow and the open road. Many do get an appetite for these things, but as man develops he grows in love for the soil. Because we believe that the race is growing and will continue to grow, we are sure that millions now living in cities eventually will seek country life.

Just as true as that man is made for physical exercise and intellectual development, is the fact that he is made for God. "Thou hast made us for Thyself," said St. Augustine in his Confessions, "and the heart of man is restless until it finds its rest in Thee."

Country life is a necessity of existence on earth. Increasing numbers believe that it is the normal life for man to live if he is to have an all around development and find happiness.

Mighty forces like government bureaus, agricultural colleges, union schools, granges, agricultural and other journals, the telephone, the wireless, the motor, the good road, and the church are uniting to enrich country life. The institutions which do the most toward that enrichment, which make themselves an indispensable part of it, will be made strong by it.

The country church interprets life, explains its hardships, gives reason for its sorrows and tells us how in spite of sickness and death lurking around the corner life can be made infinitely worth while. The contribution of the church is an essential part of the enrichment of country life.

We care about that enrichment of life. We don't care a fig about the church except as it contributes to it. Scrap it like a defunct Red Man's Lodge if it does not help the individual and the community.

That it can help we are sure. But what we do about it had better be done in the light of contributions like those of President Butterfield, Mr. Brunner and others in this issue of the *Leader*.

* *

SPECIAL DAYS: BANE OR BLESSING

LAYMEN'S Sunday will be observed in Universalist churches Sunday, Oct. 19, All Souls Sunday Nov. 2, Japan Sunday Nov. 9, Thanksgiving Sunday Nov. 23, Golden Rule Sunday Dec. 7, and Christmas Sunday Dec. 21. Great subjects are suggested by each of these special days. Great opportunities are opened to pulpit and pew.

In addition churches are urged to observe Prison Sunday Oct. 26 and on Nov. 9 to preach on "The Outlawry of War," as suggested in the Federal Council Bulletin, "The Churches of America Mobilizing for World Justice and World Peace."

There is natural impatience on the part of ministers and editors over the growing demand that we observe special days. Some brilliant oratorical and editorial successes have been achieved recently by clergymen and editors, who have compiled lists of the formidable number of special days and allowed their wit and sarcasm full play. It is a foolish man who attempts to comply with all or any large number of

these requests, in the way suggested. It is a more foolish man who does not take advantage of general interest at any one time in good movements to make his own contribution.

We need to remember that there are effective ways of using special days if we are clergymen other than giving the entire sermon period to a discussion of the special subject. The minister may make a brief, clear-cut reference to the matter at the time of the notices, print a paragraph in the parish bulletin, or suggest to auxiliary societies of the church that they study, discuss and take action in the matter if it is called for. And almost always the great educational, reform, social service or distinctly religious subjects connected with special days afford admirable illustrative material for a discourse. Not the least of the services rendered by the interesting and informing literature so widely distributed is that like all knowledge it gives an almost imperceptible color to the editorial or the sermon which may never mention it, but which is a totally different thing because the facts have been grasped.

* *

BOOK OF THE FORTIETH YEAR

THE Old South Church in Boston has issued a beautiful volume of sermons in grateful and affectionate recognition of the Fortieth Anniversary of the Installation of George A. Gordon, D. D., LL. D., as minister. Printed on the finest quality of paper, illustrated with sepia tinted photographs and with pen sketches inserted in the text, the book is a lovely thing in itself and the twenty sermons it contains are the best of all Dr. Gordon's years of splendid preaching. The people of the Old South have chosen a fitting expression of their appreciation of their dearly beloved pastor.

The introduction to the book is in the form of a "Little Essay in Biography" by Allen Eastman Cross, a former associate minister of the Old South Church and now minister of the First Congregational Church, Milford, Mass. Relating briefly the career of Dr. Gordon, he ends by saying: "Now we are come to the 'Book of the Fortieth Year.' What an unparalleled exhibit in vitality, equal in quality to any year of his great ministry! In humor, in humanity, in imagination, in grasp, in passionate penetration, the spirit that is George A. Gordon is here, in these sermons of the seventy-first year of his life. The amazing challenge of his first sermon to his Old South parish is become a challenge to the world. He stands to the test of men and the judgment of God, 'to give evidence of living in the presence of the Unseen World by faith.' "

There follows a paper read at the 244th annual meeting of the church, held January 14, 1924, by George H. Davenport, and then the addresses delivered at the Service of Recognition and Fellowship on April 2, 1924, the fortieth anniversary of the date of the Council which installed Dr. Gordon. There are thirty-seven pages of "Estimates and Appreciations," selected by the Committee of Publication from the mass of editorials and letters relating to the anniversary. These are signed by an imposing array of names, including Calvin Coolidge, Dr. S. Parkes Cadman, Justice William Cushing Wait, Dr. Joseph Fort Newton, Dr. Leighton Parks, President Faunce of Brown, President Thwing of Western Reserve, and many others. The remainder of the book is given up to Dr. Gordon's sermons, all clear in style and noble in spirit, the sincere expression of a great and good man's faith.

The Church in the United States, and indeed all Christendom, may well be proud of the career of Dr. Gordon. We are glad indeed to see his life work so fittingly and gracefully commemorated.

D. H.

* *

WHAT IT IS

THE Universalist General Convention is the subject of an attractive little leaflet, or "brieflet," as it calls itself, number one in a series of leaflets sent out by the General Secretary, Mr. Etz, to those churches of our faith which manifest interest enough to ask for it and which agree to appoint an agent for the task of distributing. One hundred and sixty churches wrote in at once, taking 15,000 copies. Requests from others are coming with every mail. The leaflet tells in less than 400 words just what our General Convention is, how it is made up, and what it does. It carries no appeal for support except that strongest of all appeals, a simple statement of fact.

It is interesting to note that when the Universalist General Convention was incorporated in 1866 under the laws of the state of New York, the object of the incorporation was stated to be "to hold property to be devoted exclusively to the diffusion of Christian knowledge by means of missionaries, publications and other agencies."

The need for the diffusion of Christian knowledge still exists. The little leaflet itself is one of the agents. Knowledge about the General Convention which means our united fellowship is a good place to begin.

* *

DO CHURCH AND COLLEGE TALK UP WAR?

THE National Civic Federation has just issued a pamphlet bearing the title, "Church and College Denounce Pacifist Pledge." Its president, Judge Alton B. Parker, once a Democratic candidate for President, sent a letter to various bishops and college presidents asking an expression of opinion concerning Kirby Page's book on war, and particularly his suggestion that the Churches of America say to our own and other Governments, "We will never again sanction or participate in any war."

The pamphlet is mostly made up of replies from some forty bishops and six other clergymen and about thirty college presidents. The character of many of the replies may be inferred from this extract from one of the longest of them:

> "Our intelligence, dwelling calmly on the red history of the race, pronounces that war is necessary. . . . War is no more un-Christian now than it was when Christ walked the earth. He did not condemn war. He assumed that wars would come. . . . He had a word of high commendation for the centurion who acknowledged that he was a man having under him soldiers. . . . War is not un-Christian. Sometimes it is a Christian duty—a duty laid upon us by God and man. It is imposed upon us by the Lord who is the

Author of human society and by man who is the interpreter of the divine will and who co-operates in the carrying out of the Creator's plan and purpose."

Surely most churches and colleges are more modern-minded than that. So far as we know there is no group in America, nor can there be any, authorized to speak for "church and college." To ascribe that function to less than fifty clergymen out of two hundred thousands, and thirty college presidents out of nearly six hundred, would be ridiculous if it were not more serious than that. Whether individuals or groups shall accept or reject pacifism or any other ism is for them to determine in the light of reason and conscience. But the attempt to commit institutions like the Church and the College in this wholesale fashion ought to be steadfastly resisted by all who have not succumbed to the intellectual and spiritual goosestep which is the foe of all democracy and the barrier of all progress.

Moreover, the attempt to decide any present issue on the basis of conditions long past is to reveal the same type of mind as that possessed by a well-known colored preacher who insisted that

"De sun do move,
De earf am flat."

There was nothing the matter with him except that he was born a thousand years too late.

The progressive and the radical are not always right. The standpatter and the reactionary are always wrong, because we do not live in that kind of a world.

H. M.

* *

THE CHILD LABOR AMENDMENT

THE reasons for the adoption of the Child Labor Amendment seem to us tremendously urgent and those advanced against it comically trivial. Two excellent federal laws dealing with the matter having been declared unconstitutional by the Supreme Court, the obvious and only way left open to us to protect our children is by an amendment couched in terms so broad that earnest efforts to eliminate this desperate evil from our civilization can no longer be thwarted.

The amendment reads: "The Congress shall have power to limit, regulate and prohibit labor of persons under eighteen years of age." If this appears to give Congress too much leeway consider for a moment the fact that any law which Congress enacts can be superseded by another law. Abuses of Congress can be remedied by a succeeding Congress. Whereas if the powers allowed Congress by the amendment were more restricted, more limited in scope, changing conditions and new industrial developments would bring us face to face again in a few years with the necessity of another long struggle with red tape in order to get a new amendment passed so that our laws could coincide with our conception of public welfare.

The risk of the Child Labor Amendment being taken advantage of by a group of ill-balanced sentimentalists to prevent children doing the simple tasks set them by their own families seems to us so remote as to be negligible. And the actual facts regarding child labor in this enlightened land of the free are not such that we can afford to split hairs and balance straws. The child labor laws of the separate states are uneven and inadequate—the result being that industry in those states with the fewest and worst laws has the competitive advantage over that in states which maintain higher standards. One child out of every ten in the United States is employed. Thirty-five states allow children to go to work without a common school education. Eleven states allow children under sixteen to work from nine to eleven hours a day. Four states do not protect children from night work. Is there need for a federal child labor law or is there not?

There is a group of objectors who grieve over the poverty-stricken mothers and fathers who depend on the work of their children to raise the meager family income to subsistence level. It would seem to us more to the point for a self-respecting society to bend its energies toward devising some means of preventing poverty rather than to attempt to alleviate it by adding another ghastly wrong to the sum total of human distress.

Furthermore, we believe that the tendency prevalent among our foreign-born population to regard the children they bring into the world as potential economic assets is an unwholesome thing. If it can be driven home to parents by child labor laws, or in any other way, that a child has a right *not* to be born unless the life it is to be thrust into through no choice of its own amounts to something more than stark existence, perhaps then society will be burdened and beset with fewer specimens of sub-normality born to be undernourished and overworked.

Surely, if the right of an adult to life, liberty and the pursuit of happiness is axiomatic the right of a child to normal development is a corollary thereto. Our American children deserve at least a sporting chance.

D. H.

* *

GET OUT THE VOTE

VARIOUS organizations are enlisting in the "Get Out the Vote Campaign." The National Woman's Party, the New York Civic League, the Boy Scouts, are urging us to attend "the Stockholders' Meeting of the U. S. A." on Nov. 4.

"Vote as you please," they say, "but vote."

United States Census Reports, as we pointed out last week, show that while 80 per cent of voters of the country went to the polls in 1896 less than 50 per cent voted in 1920. "Twenty-seven million people stayed away from the polls in 1920. Twenty-six million people—a minority of all the voters—elected a President in 1920."

A larger percentage of naturalized Americans go to the polls and vote, asserts the New York Civic League, in deploring the election of Al Smith as Governor of New York. Up-state native-born Americans stayed at home. New York City turned out *en masse*.

We can't join the reform forces in regretting the large vote of the cities, but we do join them in urging a large vote in the country districts.

Whomever it helps or hurts, we insist that we must get out the vote.

Next Steps for the Country Church*

Edmund de S. Brunner

TO the country church is given the task of putting spiritual meaning into the life of the American farmer. This means readjustment, for the spirit of this age is changing. The rural tradition of Protestantism, at least, is drawn from its service to the pioneer of a century ago, the man who brought forth the civilization of our Middle West—a man of solitary and intense life, for whom an individualistic gospel was preached. Parishes were laid out on the basis of the distance he could conveniently drive to service and return before his chores called him.

To-day conditions are different. Smaller farms, more intensively cultivated, have decreased isolation. Improved roads and the automobile have annihilated distance. The mechanical revolution and the college of agriculture have transformed farming. Brain and machines now do the work once performed by straining human backs. Fewer people are needed for more production. Rural needs have given us a type of community unknown in the world before—the agricultural village, service station to the farmer. Paralleling the industrial has come a social revolution. Co-operative buying and selling are overcoming rural individualism. The consolidated high school has replaced the one-room red building of old oaken bucket days. Everywhere in rural America horizons are enlarged and enlarging.

What of the church? There are 101,000 American town and country churches. If all of them were put into a hopper and then like oranges in a packing house assorted according to size, the most numerous group would be those churches with one or two rooms, supported by a slowly declining number of active members (never more than fifty), served by a non-resident minister, having but two organizations, an ungraded Sunday school and a Ladies' Aid, and competing for new members with several other churches, some of which would be aided in the struggle by "home mission" grants, as Fred Eastman showed in the June, 1924, *Survey Graphic*.

To visualize the situation, consider the results of a small segment of a study still in progress by the Institute of Social and Religious Research. Recently it selected about one hundred small agricultural villages, all having a population lying within the same restricted limits and averaging about five hundred, with few or no foreign-born. Certain aspects of the church situation were studied. It was found that the churches in competitive points were largely served by resident pastors trained in college and seminary, and that they were subsidized by "home mission" funds. The churches in the places where each denomination had undisputed possession of the field were served by non-resident men, and largely by men untrained and poorly paid. In view of the fact that the denominations themselves, in nominating their most successful churches for the Institute of Social and Religious Research to study, selected largely those that were the only ones in their communities, this situation holds added interest. By a tremendous extra investment in years of costly training, funds and time, the not too greatly overchurched community makes a slightly better record in its material support of religion than the neglected village whose non-competitive situation requires less attention from denominational supervisors.

As long as denominations cling as tenaciously to their own organizational glory as democratic presidential candidates cling to the votes of instructed delegates, there can be no real progress. The blame for this familiar situation, however, rests more largely on the state, district, and other less-than-national administrative officers than on the big national agencies, guilty as they often are. The fear of reporting fewer churches to the man higher up rather than the fear of the Lord constrains too many.

But there are signs of improvement. The Home Missions Council is organizing its constituent bodies for an advance upon unchurched communities and for the development of the work in one-church communities. It has called a conference of the budgeting committees of the national boards to give serious consideration to what this will involve. Better than this, it has called upon its members to place the co-operative ideals of the national boards before the state and district officers. It is beginning the attack upon the middle man in religion. Symptomatic of the better day is this recent remark by one national executive: "This year we have employed three new state secretaries. I have told each one that unless he reports a smaller number of churches in a few years than he now has I shall consider his work a failure."

Still better is the advance made by the country church movement, as revealed by the Institute of Social and Religious Research in its intensive study of forty successful churches to which allusion has already been made. These forty churches, chosen from 700 nominated, were selected with due regard to geographical and denominational distribution. Various typical economic backgrounds were also sought. A new picture of the town and country church is given by this study. The time-honored circuit rider has been succeeded by the resident minister with a comfortable modern parsonage. In seven cases out of the eight, space is provided somewhere in the church plant for social and recreational purposes, and in two-thirds of the cases there is recreational equipment. Separate class rooms for classes in religious education are the rule, not the exception. The moving-picture machine or stereopticon is found in a majority of instances. One-half of the church schools insist on training their teachers instead of trusting to their good will and old-fashioned Sunday school quarterly. Evangelism there is, but of the variety that undergirds the emotional appeal with definite instruction in Christian faith and practise. There are well developed beginnings in week-day religious school work and in daily vacation Bible

*From the *Survey*, Sept. 1, 1924. Reprinted by special permission.

schools. Finances are on a "pay as you go" instead of on a "trust in the Lord and annual oyster supper" basis. Nine out of ten ministers are paid a living wage.

These churches are democratic, most of them serving all occupational classes and such racial groups as do not have their own churches. Without exception they are found to include definite community service as a part of their program and to co-operate freely with other churches, if there are any in their communities.

The study showed, too, that this program appealed to the people. Net growth in membership in these churches was 400 per cent over the national average. Per capita contributions were higher by one quarter; and, most significant of all, the time investment, which by and large through the country is about two hours a month for each member in these churches, ranged from five to twelve hours.

The rural church has found a way of leadership. These churches, achieving success under diverse but not exceptional conditions, prove it.

What then are a few of the next steps in country church advance?

1. *More training for rural ministers.* Already this is under way. The word "rural" has appeared in the catalogues of some theological seminaries. Social workers, to serve best, have had to learn to think and talk the language of the people. So, too, country ministers must have the language of rural sociology and agricultural economics, not that they may teach them but that they may sense the spiritual implications of the struggles of their people and lend a helping hand where they can. Perhaps the possibilities of this special training are best exemplified in the three-week summer schools of graduate training for rural ministers. The number of these is increasing. Some are interdenominational. The mornings are spent in consideration of the present-day problems of American rural life and the part of the church in their solution. Afternoons are devoted to recreations of the sort that can be applied in the rural community.

2. *The old Sunday school must be completely reorganized.* Its objectives must be determined. Is it to teach the Bible or to build character, or both? The new rural church school is but a very distant relative of the old. In one of the churches studied each class has a separate room equipped according to the age of the pupils. For the primary children, chairs are small, pictures and blackboards low, and a sand-table stands in one corner. The adolescent girls enjoy a den, furnished simply but with good taste. Lesson subject and content are suited especially to each of the classes. In some grades the Bible study is carried on in such a way that the students can receive credit at the high school. A moving picture machine stands ready to make the parable of the Good Samaritan live or to visualize for American children scenes familiar to the foreign missionary. Gatherings of teachers in this school, as in many others, are real faculty meetings.

3. *The church must have a program of work in the community that is fitted to the needs of the people.*

Colbran, Colorado, illustrates the proper application of this principles. For years there had been some half-dying churches in the valley of which this little village is the capital. When one church assumed the total ministry the people responded loyally. A community house was erected, There are athletics, hiking, socials for the adolescents. The young people have these things too, and enjoy dramatics as well. The church furnishes the moving pictures. The various organizations use the community building which houses the library also. There the good-roads meeting was held, for which the church procured a movie showing good roads in the making. Improved highways resulted. During the height of the season, the church operates an employment bureau. It co-operates with the work of the nurse and with the school. Moreover, its influence extends throughout the valley. Instead of scattered local efforts, there is a man on the staff of the church at the center whose sole duty is extension work. He reaches all the neighborhoods of the valley with human sympathy. To them he carries religious and social service, including movies and library books. He holds services in schoolhouses, conducts socials and classes and brings as much of the program of the church at the center to the outlying neighborhoods as is possible with the aid of a hard worked automobile. It is the old circuit-rider system brought down to date.

This is typical of the service which many a country church is rendering to-day. It is fitted to local need. For instance, a Methodist church in the Ozarks, by a survey, revealed the assets of the community to itself, showed also the possibilities of crop diversification, and saved the day for a section which was utterly discouraged through the failure of its main crop.

4. *The new program calls for new buildings.* The typical one or two room structure is the relic of the days that are going. That building illustrated society's conception of the church. It was a preaching organization. The new country church building fits a new conception and is providing for three functions—worship, religious education and community service. The rooms designed for the former purpose can also be used for the latter. Beauty there should still be in the structure—beauty of design, material, workmanship and decoration. But with beauty, utility. In the coming country church, of which there are already some examples, are rooms for the very young, a nursery perhaps for the children of mothers attending church, rooms for various age or sex group organizations, kitchens serving as an example to the countryside. There will also be a gymnasium-auditorium for athletics, plays, musicals, and good times. Anything fit to enter into the life of the people is fit to enter into the people's church in these rural communities where the school and church are the only institutions.

5. *Greater co-operation between denominations* is another step so frequently discussed, so axiomatic, so inevitable, if the church is to survive at all, that it needs but the stating.

6. Finally, *the new rural church will come to its people with a meaningful message.* The primary social utility of the church is the exercise of its spiritual functions. It is a character-building institution.

Because of the demand of necessity, it must, like its Master, "go about doing good," but its spiritual message must be designed alike to meet each day's need —in the age of scientific agriculture—and the need of the human soul as it faces life's deepest mysteries. It must transform the grind of labor involved in raising wheat into the satisfaction that comes from being a co-worker with God in answering the world's prayer for daily bread. The further advance of the rural church calls not for "the social program" or for "the evangelistic program," it calls for an all-round program interpreting the best religion of the ages in terms of the best spirit of this age.

Rural America offers a great field to the church. The pioneers have found the way of successful leadership and ministry. In village and farm fifty million people wait. The next steps of country church advance are clearly indicated. Through surveys and experience we have both the diagnosis and the cure in our hands. By the application of sheer Christianity to the situation, and only so, will the way be cleared for those churches destined to survive to serve well.

The Call of the Country Parish*

Kenyon L. Butterfield

THE country-side is calling, calling for men. Vexing problems of labor and of life disturb our minds in country as in city. The workers of the land are striving to make a better use of their resources of soil and climate, and are seeking both larger wealth and a higher welfare. But the striving and the seeking raise new questions of great public concern. Social institutions have developed to meet these new issues. But the great need of the present is leadership. Only men can vitalize institutions. We need leaders among the farmers themselves, we need leaders in education, leaders in organization and co-operation. So the country church is calling for men of God to go forth to war against all the powers of evil that prey upon the hearts of the men who live upon the land, as well as upon the people in palace and tenement.

The country church wants men of vision, who see through the incidental, the small, the transient, to the fundamental, the large, the abiding issues that the countryman must face and conquer.

She wants practical men, who seek the mountain top by the obscure and steep paths of daily toil and real living, men who can bring things to pass, secure tangible results.

She wants original men, who can enter a human field poorly tilled, much grown to brush, some of it of diminished fertility, and by new methods can again secure a harvest that will gladden the heart of the great Husbandman.

She wants aggressive men, who do not hesitate to break with tradition, who fear God more than prejudice, who regard institutions as but a means to an end, who grow frequent crops of new ideas and dare to winnow them with the flails of practical trial.

She wants trained men, who come to their work with knowledge and with power, who have thought long and deeply upon the problems of rural life, who have hammered out a plan for an active campaign for the rural church.

She wants men with enthusiasms, whose energy can withstand the frosts of sloth, of habit, of pettiness, of envy, of back-biting, and whose spirit is not quenched by the waters of adversity, of unrealized hopes, of tottering schemes.

She wants persistent men, who will stand by their task amid the mysterious calls from undiscovered lands, the siren voices of ambition and ease, the withering storms of winters of discontent.

She wants heroic men, men who possess a "tart, cathartic virtue," men who love adventure and difficulty, men who can work alone with God and suffer no sense of loneliness.

This call from the country parish is one that may well give pause to men who seek to serve their country and mankind. There are numerous and powerful appeals coming up from the tillers of the soil, to those still undecided as to the life task. Let us name some of these appeals:

There is the abiding significance of the great problem of agriculture and country life. The hungry nations are to be fed, the world's nakedness is to be clothed, God-given fertility is to be conserved. The forces of nature are to be harnessed by science and driven by trained skill. A fundamental human industry is to be fostered, an industry that supports gigantic railways, huge manufactures, immense commercial enterprises, stupendous financial operations. Scores of millions of American citizens are to be educated for life's work, their political intelligence and integrity are to be developed, their conditions of living are to be improved, their virtue is to be guarded, their ideals are to be enlarged. These people are to be served by state and school, by the power of co-operative enterprise, by church and the ministers of the Christian faith. They are to continue to send choice youth to the cities for replenishment and for leadership. These millions are to retain a place in advancing American life consistent with our traditions and our hopes.

The need of the church in all these great enterprises of rural society constitutes an appeal. Useless the wealth wrung from the soil unless the welfare of the soil worker be maintained. Valueless the material elements of human life unless the human spirit be enlarged. But vanity and vexation of heart are our farm labors and plans unless the spirit of service and of brotherhood is to dominate. And shall we partake of God's bounty without rendering to Him our fealty? Shall the guardians of an ancient faith permit the Saracens of materialism, of worldliness, of love of money, of adoration of power, to capture the cita-

*Reprinted from "The Country Church and the Rural Problem," by Kenyon L. Butterfield, President Michigan Agricultural College (University of Chicago Press), by special permission of the author.

dels of worship, and of praise, and of loving loyalty to all that is divine and eternal? These issues are real and they are vital. Let no pressure of appeal from city slum, from lumber camp or mining village, from immigrants' need, from bleeding, impoverished Armenia, from the newly pulsing China, or from the islands of the sea—heart-wringing and burning as these calls may be—let none of these things blind us to the slow-moving but irresistible tides of human life that ebb and flow in the homes and institutions of our American farm people.

The charms of the pastor's life in the open country constitute a call. For this cause many are called and few are chosen. But for that man who loves the open, whose heart responds to the soft music of meadow and field, whose ear is attuned to the rhythm of the seasons, who feels the romance of intelligent care of soil and plant and animal—to that man the rural parish offers rewards beyond all price.

Dear uplands, Chester's favorable fields,
My large unjealous loves, many yet one—
A grave good-morrow to your Graces, all,
Fair tilth and fruitful seasons!

Lo, how still!!
The midmorn empties you of men, save me;
Speak to your lover, meadows! None can hear.
I lie as lies yon placid Brandywine,
Holding the hills and heavens in my heart
For contemplation.
Sidney Lanier.

The opportunities offered by the country parish for breadth of culture constitute a call not usually put down in the list of reasons for being a country clergyman. One does not need constant access to great libraries in order to acquire culture. Culture is appreciation of environment. It is a process of soul-ripening. Knowledge is merely the crude material upon which culture works. Reading is only one door by which culture enters. Close observation, meditation, pondering in the heart, much thinking, are the favorite tools of culture. Do you desire time to read in peace? Do you wish for a chance to weigh and meditate? Do you like to stand close to men at work? Do you want to know the secret places of the Most High? Do you gain wisdom from the sermons preached by the rocks, joy from the songs of little rivers, peace from the evening hymns that arise from meadow and woodland? Then do not hesitate to seek these things in the country parish. From your rural watch-tower you, also, may observe the swift march of affairs, keep alive to great movements, see the drift of great human tides. You may in the country, also, learn to appreciate the physical and spiritual environment that makes for the welfare of men and women, secure real personal growth, develop sound culture.

It is worth one's while to be in touch with leaders of thought and action. The stimulus that comes to the pastor of a large city church from such associations is real and vital. But for the man who can detect life's veneer, who loves to examine the fiber of character, who knows human nature, the country parish offers ample chance for interest and profit. For, commonly, rural people are natural, their native instincts are strong, their tastes are simple, their speech is direct. To him who likes this sort of human contact the country parish calls.

The very presence of the difficulties in country church work formulates a distinct call to men who like to conquer circumstance. The problem of prosperous church life in rural communities is not an easy problem. The successful minister in those communities can not enjoy a life of ease. Vexation of spirit may become his portion. But the joy of overcoming an untoward situation may also be his. Some men will be attracted to the country parish just because it is a hard field.

The dearth of men constitutes a call. The fields are white for the harvest. Many laborers present themselves. But some of them come out merely for a summer's practise. Some have ancient implements. Some do not know wheat from corn. Relatively few deliberately mean to make these open fields their life scene, and fewer still have prepared themselves to harvest the crop by modern methods. Do not some of you see, therefore, a rare chance for distinction? A prayer for well-equipped harvesters is going up from all our country-side, and we wait impatiently for the response, "Here am I, send me."

To those men who have the pioneer spirit there comes a strong appeal from the rural church. For here is a chance for unique work, something different, and yet supremely useful as well as rare. Who will be our explorers, to blaze new trails by which other men may find fresh fields of influence for advancing the kingdom? Nowhere more fully than in the country can a clergyman shepherd his flock by day and by night, know the quality of their meadows, guard their water courses, lead into new and sweet pastures. The splendid opportunities for leadership in the country parish ought to ring in the hearts of young men of power.

The timeliness of a redirected country church work constitutes an appeal. There are large stirrings in all rural affairs. The fields are alive with movements for better farming, for more useful education, for co-operation. As never before, the country minister has efficient allies. The mechanism of socialization is busy; the institutions of agricultural education are pulsing with life; organizations are multiplying in number and in power. And the Church at large is stirring. She realizes the herculean task before her. She sees the signs of moral unrest. She observes that the notes of idealism are betimes deadened by the "wearisome sound of the scythe of time and the trowel of trade." The man who goes to the country parish is captain in the host of a growing army that seeks to command the country-side, as well as to capture cities.

The final and the supreme call from the country parish comes out of the abiding hunger of men and women for religion—religion interpreted in terms of daily toil, common human need, social evolution, justice, and fraternity. In country as well as in city, many men and many women are engaged—often unwittingly or even unwillingly engaged—in the sad business of living outside the pale of religious idealism, seeking to explain life on grounds of expediency, trying to find easy delight for the senses, expending toil and enduring sweat for that which is not bread.

But all of them know, in their best moments, that underneath are the Everlasting Arms. Can we, then, afford to neglect half of our countrymen in our efforts to reach men effectively with the new evangel? Shall all these rising tides of life in our rural regions be left to break upon the futile shores of economic gain and personal pleasure? Is it a small and mean task to maintain and enlarge in the country both individual and community ideals, under the inspiration and guidance of the religious motive, and to help forty millions of rural people to incarnate those ideals in personal and family life, in industrial effort and political development, and in all social relationships?

In all the days of the church men have been found who illustrated in their own lives the opportunities that lies before the clergyman in the country parish. At this moment there are men, in all parts of our own land, who see this new call of the country parish and are responding intelligently and gallantly. But one name gives us entrance into such a wealth of inspiration and suggestion that we must pause to review the work and method of the man. You doubtless know the story full well, but it may not be omitted here.

About the middle of the eighteenth century, John Frederick Oberlin, Bachelor of Arts and Doctor of Philosophy of a great university, masterful student and courageous leader, declared that he did "not wish to labor in some comfortable pastoral charge," where he could be at ease; but "the question is, Where can I be most useful?" God answered his prayer, and at the age of twenty-seven this man, who might have had a powerful church in a great center, entered upon his life task, under the most forbidding conditions, in the Ban-de-la-Roche, among the "blue Alsatian mountains." It was a region with "six months of winter; at times the cold of the shores of the Baltic; a wind like ice sometimes comes down from the mountain tops . . . the sick and dying are to be visited, in remote, wild, solitary, places among the forests."

This little parish, set high in the rugged Vosges, consisted of not over one hundred families at the time Oberlin came to it. The region had for centuries been the football of war, its fields had been harried, its manhood drained for martial conflict.

"In all this time it had been a battle for sheer existence. In the short summer season the people gathered barley enough for food to sustain their impoverished life through the long winter, only to renew the struggle when the snows melted. With no trades and without industries other than the rudest agriculture, and with no intelligent cultivation of the soil for this, their roads mere by-paths, their streams without bridges, their food scanty and coarse, what could be looked for but hopeless and hapless lives?"

The people were taxed far beyond their power to pay. Their poverty was beyond description. They were practically slaves. They had no schools, and were ignorant to a degree. Physical misery and moral degradation were wedded.

Note the picture of the same parish a half-century later, near the close of this historic pastorate. The hills and valleys of the Ban-de-la-Roche had become fertile and fruitful. Everywhere there were evidences of a prosperous agriculture. Every acre was well tilled. Each homestead had its orchards and flower gardens. Splendid mountain roads and substantial bridges gave access to the great world beyond the hills. Schools flourished, schools in which the pedagogy of Pestalozzi and Froebel was antedated; schools in which were taught nature study, agriculture, civics, esthetics. A local improvement society concerned itself with developing the beauty about home and farmstead. An agricultural club flourished. A well-ordered system of irrigation had been installed. Peace and plenty reigned supreme. Thrift marked the labors and savings, intelligence directed the industry of all. Simple but charming houses covered a beautiful family life. Religion served to bind men and women to their fellows and to their God.

The recognized genius in all this transformation was Pastor Oberlin. In Oberlin's closing years, the king of France conferred upon him the medal of the Legion of Honor, for his many efforts which had resulted in making the district "flourishing and happy." The National Agricultural Society decreed him a gold medal for "prodigies accomplished in silence in this almost unknown corner of the Vosges, . . . in a district before his arrival almost savage," and into which he had brought "the best methods of agriculture and the purest lights of civilization." An English lady, visiting the region in 1820, writes: "The poor charm me. I have never met with any like them; so much humility, spirituality, and with manners that would do honor to a court." It was all Oberlin's work.

By what miracle was this transformation wrought? By preaching? Yes; Oberlin never failed to prepare his sermons with the greatest care. He was a reader of science, of history, of philosophy. Even in his mountain eyrie he kept in touch with the world's thought. But was it by reading, and study, and faithful preaching alone that the change came? Listen!

Oberlin secured the first schoolhouse by promising that it should cost the people nothing. As a matter of fact, he paid a substantial share of the cost of two schoolhouses out of the savings of a salary of $200 a year. He shouldered a pick and led the work of building the first highway and bridging the mountain stream. He proved that horticulture was practicable in the region by himself planting successful orchards. He introduced new varieties and new crops. He organized societies and clubs. He taught manners and morals. He planned and directed the school work in every detail. In the beginning all of these efforts were opposed most vigorously. Some even tried to intimidate him. He carried every reform against severe opposition. He helped the people in spite of themselves. But in all his efforts he kept the religious element to the fore. All things were to be done for God as well as for oneself. He himself, while practical in the extreme, was also spiritual to the verge of mysticism.

Rural parishes in America that present the woeful conditions of the Ban-de-la-Roche in 1767 may not be common, though of that let us not be too sure. The same underground work that Oberlin did may not need doing by every rural clergyman. Schools are busy in every parish. Forces of socialization and

co-operation are at work. The means of agricultural training are at hand. Yet the underlying philosophy of Oberlin's life work must be the fundamental principle of the great country parish work of the future. Oberlin believed in the unity of life, the marriage of labor and living. He knew that social justice, intelligent toil, happy environment, are bound up with the growth of the spirit. They act and react upon one another.

More than a century ago, in an obscure parish among the mountains of Alsatia, a great man labored for a lifetime as a country minister. He knew all the souls in his charge to their core. He loved them passionately. He refused to leave them for greater reward and easier work. He loved their fields and their mountains. He studied their problems. He toiled for his people incessantly. He transformed their industry and he regenerated their lives. He built a new and permanent rural civilization that endures to this day unspoiled. The parishes about the little village of Waldersbach, nestled among the Vosges Mountains, thus became a laboratory in which the call of the country parish met a deep answer of success and of peace.

There is a new interest in American country life. The love of the out-of-doors is growing. Business men are recognizing afresh the fundamental economic character of the agricultural industry. The solidarity of city and country is seen concretely. The unity of national life is found to consist in developing both urban and rural civilization. Great movements are under way, designed to increase the yield of the soil, to put agriculture on a better business basis, to educate rural youth, to secure co-operative effort among farmers. Is the church also astir in rural places? The country church has been a saving salt in the development of our great farming areas; is she alive to-day to these new movements? Is she leading in the campaign for rural progress?

The most ardent friend of the country church must give a sorrowful "No," in reply to these questions. While many individual churches are doing splendid work, the country church as an institution is not awake to her task. She has not realized that wonderful changes are taking place. Science applied to farming is working a revolution in rural life as well as in rural industry. We are entering upon a new era in American agricultural history. But unless the church arouses herself, her peculiar work among country folk will not be done.

The present situation then is nothing less than critical. It is vital that the new country life movements be given a religious content. The leadership of the country church is imperative, if the new streams are to flow in the channels of idealism. Let the church assert its leadership at once. Let it set the pace for rural progress and determine its great issues. There is no time to be lost. The floods are rising. The day is at hand.

What shall we do to arouse the country church, to give it its rightful place among the forces at work for solving the rural problem?

We must ask men to consecrate themselves to life-long service in the country parish. The country church needs men who believe that here is a great task worthy of high devotion, thorough preparation, intelligent study, patient continuance in well-doing.

We must root out the idea that only inferior men can find a permanent work in the country parish. It needs our strongest and best men, particularly in these critical formative days of a new program for the country church. The issues at stake merit the leadership of great men. Let us do away with even the secret thought that a brilliant theologue has "buried himself" in some obscure farming community. It is his own fault if he remain buried. The seeds of the new rural religious life may be sown in corruption, in dishonor, in weakness; but, please God, they shall bear fruit in incorruption, in glory, and in power. We have a right to ask strong men to put their hands to this plow and not to turn back.

We must go out to the men now toiling in the rural parishes, with a message of cheer, of co-operation, of encouragement. They are a noble band. They need our aid. Let us help them to grip the new sources of power, to assume a new leadership, to work together for larger ends.

We must appeal to the seminaries, and other training schools for preachers, to send forth men who have formed a well-grounded ambition to explore the resources of this great field and who have qualified themselves for the task—who are well armored for the campaign.

We must go to the colleges, and appeal to strong young men who want hard places, who love to take chances, who have withal the desire to serve their fellows mightily. We must persuade them that here is work that is epoch-making, a man's work, work worth while.

We must appeal to the heroic in young men. Let us not try to show that the country parish is a garden of delight, a place of rest and ease. Rather let its difficulties and puzzling problems constitute a clarion-call to the men of heroic mold. Our fathers met every hard issue in the heroic spirit. They dared the wilds of an unexplored continent to establish a new kingdom of God. They carried the banner of the Church across sea and land and planted it among savages. They kept the Church in the van of the army of conquest that has subdued our western forest and prairie. Have their sons poorer vision, smaller courage, weaker wills? We may not believe it. But we must show them that here is really a man's work, that something vital is at stake. We must appeal to high motives, expect large sacrifices.

The critical need just now is for a few strong men of large power to get hold of this country church question in a virile way. It is the time for leadership. We need a score of Oberlins to point the way by actually working out the problem on the field. It is well enough to discuss the problem in its theoretical aspects. It is desirable to organize large movements on behalf of the rural church. But more than all else just now, we need a few men to achieve great results in the rural parish, to re-establish the leadership of the church. No organization can do it. No layman can do it. No educational institution can do it. A preacher must do it—do it in spite of small salary, isolation, conservatism, restricted field, overchurching, or any other devil that shows its face.

The call is imperative. Shall we be denied the men?

While we must demand men, single-handed and alone, to meet this call of the country parish, there are two powerful allies that we may ask to our aid. There is always stimulus in a common purpose. Is not the time ripe for a new "rural band"—a group of half a dozen men from the seminary, who find adjacent parishes in a rural region, and there, quietly, co-operatively, persistently, grimly, study the situation, take leadership in all community life, invite the aid of school and Grange, stir lay support, carry on a great campaign for better individual and community life, and do all under the inspiration and guidance of the religious motive? A plan of this sort, carefully considered, discreetly managed, patiently developed, would form the nucleus for a new country church. It needs doing. It can be done. Are there men who will do it?

The time is ripe also for an organized movement on behalf of the country parish, that shall give dignity and direction to the efforts of solitary workers. The country parish is a peculiar field. New methods are needed. Men must be aroused from lethargy. A powerful co-operative enterprise must set standards, educate men, co-ordinate effort.

The country church is indeed calling for men. The prosperous churches in rich farming regions need strong leaders to direct the forces of progress and to lead men to the waters of life. The little white meeting-house on the abandoned New England hillside holds out its arms in mute appeal for men to bring new life. From the cotton fields and mountains of the Southland, from the prairies of the central valleys, from the transformed deserts of the West, comes this call for men to serve the country parish.

Let not our eyes be blind to these deep needs of our rural life, nor our ears deaf to the call of the country parish. The time for a great work is at hand. The country church is facing a "present crisis," therefore let us remember that

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

The Country Church

FACE THE FACTS

Frank Oliver Hall

A DISCUSSION of the rural church problem ought to be profitable, but will be only on condition that we fearlessly face the facts. What are the facts?

It happens that the Doran Company has just published a book entitled, "Diagnosing the Rural Church." Here may be found the latest and most authentic statements regarding the country church. Windsor County, Vermont, was chosen, in one instance, for a thoroughgoing intensive survey by expert investigators, and was studied minutely, as one might examine with care a sample of cloth in order to ascertain the quality of the whole piece. The inference is that the conditions which obtain in Windsor County, Vermont, obtain also over the state, and in all probability over all New England.

This study shows that attendance on rural church services declined 52 per cent in thirty-three years.

"The conclusion is unavoidable. Church interest in Windsor County, as indicated by attendance, has declined during the last generation at an alarming rate. Should the decline continue at the present rate it is only a question of a few decades before the church will become a deserted institution."

Any one who is ready to face the facts which justify this conclusion will find 234 pages of them in the book mentioned.

How is it with reference to our own denomination? Let us study the Year Books for the period corresponding to the one covered in "The Rural Church."

The Universalist Year Book of 1888 indicates that we then had sixty-four churches in Vermont. The Year Book for 1922 gives forty-eight—a decline of 25 per cent. The number of families in 1888 is given as 2,504. In 1922 this number is reduced to 1,961—a decline of 20 per cent. But, most significant of all, the number of ministers in 1888 is reported as thirty-six. In 1922 there were eighteen—a decline of 50 per cent. A more minute study of the churches reported in 1922 reveals the fact that half of these forty-eight churches have no ministers. Many of them have no edifices, no families, no members, no preaching, no meetings. If that does not mean that the church is dead, what would? Moreover, the reports do not disclose a single Universalist church organized in the last thirty-five years which to-day has a settled pastor and is doing regular church work.

Presumably what is true of Vermont is practically true of rural New England and New York. Such are the facts. Facing them may make one sad, or glad, or mad; to state them may seem cruel or kind. But that is beside the question. To go on, or rather to go back, as we have been doing for thirty-five years, obviously means going out of business. The old methods are out-grown, worn out. We need more country parsons, men of will, character and ability to save a desperate situation. This is by no means to say that the men we now have in our ranks have not served us loyally and with much sacrifice. I know and honor many such. But that again is beside the question. What are we going to do about the present obviously desperate situation in the rural church?

First of all we must have men and women who are ready and anxious to become country parsons. In our theological school we encourage students who love the country and have practical knowledge of

country life to equip themselves especially for rural work. The present emergency has stimulated a large fund of literature upon the subject. Years ago Governor Rollins of New Hampshire said, "The rural districts are becoming paganized," and conditions have certainly not improved since his day. This condition is a challenge to virile Christian manhood. The minister worth while hears and heeds the call of need. To meet the call successfully he must be intelligent upon his subject and equipped for this special line of work. That is our desire and aim. He must know not merely how to preach, he must know how to lead along lines of social betterment. Perhaps the radio will preach for him, but he himself must be the social leader, and to that end know where he is going, how to go and how to induce other people to go along. He must stand ready and know how to adopt every modern device which is likely to stimulate better social and spiritual life. The civic center, the forum, boys' clubs, girls' clubs, the illustrated lecture, moving pictures, pageants, the radio, must all be drafted to his assistance. If the country church is to be saved from extinction it will be necessary to have men equipped for a modern, important, extremely difficult, and therefore, an intensely interesting occupation.

* *

FROM ONE WHO HAS DONE A GREAT JOB

To the Editor of the Universalist Leader:

Please bear in mind that we can not all have the large, wealthy, splendidly equipped city churches, to a large extent fed by the country churches. We have not the money to hire expensive choirs and organists or to buy great organs. Organists and choirs with us are usually volunteer, and some of them I know to be equal to the city equipment. Country people usually attend our plain churches to hear the sermon rather than to be entertained through eye and ear by a splendid show—for it is such, and we all enjoy such things.

There are thousands of country parsons who have not the oratorical ability nor the desire to get into the city church, many of whom do not change pastorates for an increase of payment, and these feel offended at the suggestion of the radio being used as a substitute for them, because we realize that personal example more than the spoken word measures their efficiency. Perhaps a few people hear us preach, but the whole community is watching our every act and attitude. The world knows little of what Jesus taught, but it never forgets that he went about doing good.

I am one of these country parsons and I have been holding this little parish for nearly thirty-seven years, my only parish, earning by manual labor what is needed beyond salary. I have never asked an increase and never shall, and I have no ambition to preach to a large congregation, so I speak with the authority of experience in what I am saying now. I will suggest this as a measure better than a radio equipment, that the city preacher change places with the country preacher for a while, that the splendid ability of the metropolitan preacher be utilized to strengthen the country churches while the country preacher receives great satisfaction and inspiration as he faces the great audience that ought to enable any fairly equipped man or woman to give a good sermon. For there is inspiration in numbers, and it requires a courage almost sublime to preach to so many empty pews and say something worth while.

The country districts are sorely in need of missionary work, perhaps more than Japan, for we have heathen from all the world right with us, and it is the pastor who sticks in the field, rather than great temples, fine memorial churches in great cities and splendidly applauded clergy, that we need. "Come on out here and help us."

Myron L. Cutler.

East Jaffrey, N. H.

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FROM SARAH A. PORTER

To the Editor of the Universalist Leader:

We belong to the rural community and have been spiritually nourished by rural ministers, and we wish to call attention to the fact that throughout our church history these country churches have fed the city pulpits. In an hour's ride from where we reside is a rural community which, according to our beloved Dr. Sullivan McCollester, has reared nine Universalist ministers of rare talent who have emanated from this retired town, bright and shining lights. One of these, as preacher, pastor, theologian, and reformer, became president of Tufts College. The stuff that such men are made of needed no stimulus from the radio.

According to the same eminent author: "Within a radius of fifty miles from the small town of Winchester, N. H., where the Universalist Profession of Faith was adopted, more Universalist ministers have been born and sent out into the world to proclaim the ultimate salvation of all souls, than in any other area of the same dimensions to be found in this or in any other country." That, as well as the present time, was a "thinking age" and radio was not known at that time—great as it now is.

We do not want our country churches closed. We need the *personality* of a faithful minister who will be a father to the whole community and a leader for all.

Sarah A. Porter.

Langdon, N. H.

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GRADUATES OF WINTHROP

To the Editor of the Universalist Leader:

This is a country church that we have in Winthrop, but we have had young men preach to us who are to-day looked up to by every true Universalist. Let me mention a few: Dr. L. B. Fisher did some of his first preaching to us. The late Dr. Caleb Fisher, the present State Superintendent of Massachusetts, the Rev. H. E. Townsend, who has been the pastor of the Westbrook, Maine, church for more than twenty years, and a score of others that I might mention who came to us from the Canton school during their younger days, have developed into preachers of great worth and influence.

Where would these men have obtained first experience if it had not been for the country church? Where do the noted preachers of our city churches

graduate from, if not from country churches? How many country churches would be supported by hearing through a radio?

Let us continue to support country preachers, or Universalism as now preached will soon be a thing of the past.

O. P. Stearns.

Winthrop, New York.

Attempts at Interpretation

IX The Church's Contribution to Social Service

Frederic Williams Perkins

IF we are to see the church's social problem in anything like proper historical perspective, we must recognize clearly the fact that the church has always been a center of social service. One would think sometimes that the social ideal was discovered yesterday. No supposition could be more misleading. The earliest, most distinctive and most persistently continuous product of the Christian Church has been organized benevolence. That is a commonplace of historical testimony, as set forth, for example, in Lecky's "History of European Morals" or Kidd's "Social Evolution." Grant that this benevolence has grown, in large part, out of pity for the human wreckage of social disorders which the church did not deliberately attempt to remove. Grant that the dominant purpose of to-day is to prevent the wrecks, not merely save the wreckage. It is none the less true that the sympathies which are the motive power behind the more constructive service of to-day were trained in the remedial service of the past. Preventive philanthropy, which removes causes, has grown out of remedial philanthropy, which cures effects. Behind the modern scientific campaign to eradicate tuberculosis, for instance, is the accumulated pity of the generations that tried so futilely to cure its victims. Behind the modern social purpose to conserve the public health by destroying the conditions that breed disease is the impulse trained through centuries that were content to bind up the sores of the cripple who was laid at the monastery gate. To scorn the "mere palliatives" of the earlier day in championships of the thoroughgoing preventives of our day is to cast undeserved disparagement on the social serviceableness of generations of men and women who served men faithfully according to their lights.

Furthermore, much of the excessive individualism of the past, the almost exclusive interest in the salvation of one's individual soul, effected a social service of tremendous importance.

The social order of the past, whether ecclesiastical or political or industrial, was largely an organized social tyranny. The highest social duty of men was to break it. The church performed a supremely needed social service when it fostered the sense of individual worth that impelled men to break it. One can not truly insist that the social ideal is always the friend of the Kingdom of God and the individual ideal always its foe.

It may be allowed that Professor Rauschenbusch, in his "Christianity and the Social Crisis," states unquestionably a profound truth when he says: "As the eternal life came to the front in Christian hope the kingdom of God receded to the background. The Kingdom of God was a collective hope. The eternal life was an individualistic hope." True, but it is also true that the only Kingdom of God, the only social order, worth toiling for is one constituted of the souls of individuals who, in the sight of God and men, are intrinsically worth saving. This sense of individual worth, this consciousness of being heirs of eternal life, may degenerate into spiritual self-sufficiency, the foe of social helpfulness to-day as in the day of the Pharisee. But it is also true that without a sense of individual spiritual worth no social order fitted to be called the Kingdom of God can be fashioned. Jesus has put the full-orbed ideal before us in a matchless sentence: "For their sakes I sanctify myself." "For their sakes"—the social gospel is all there. No personal worth or spiritual serenity or reposeful trust or enchantment of personal power is worth while except as equipment for service. But no service can flow abundantly, continuously and unquenchably except one sanctifies the privacies of his soul. To that end, declares Jesus, "I sanctify myself."

The truth, then, would seem to be that the church has always held the two ideals of social service and personal worth. The significance of the present-day emphasis on social service is that it indicates a shifting of the sense of relative urgency of the two ideals under the pressure of present conditions and problems. Social factors are more numerous and more influential in affecting human welfare than they have ever been. The social attitude of man to man is, therefore, a matter of paramount importance. What can the church do to create the social attitude and action? What should be the church's ideal of social service?

The answer of one group of men and women is that the business of the church is the moral and spiritual perfection of individuals. With the establishing of better social conditions it has little directly to do. Its problems are the problems of personal character, of righteousness, sin, and redemption. Let it attend to these, and leave problems of disease, poverty, standards of living, politics and industry to others. Transformed men will transform society.

This statement contains so much truth of so fundamental a nature as to obscure its fatal inadequacy as a complete statement. It is true that the primary business of the church is to transform individual men. The church is set to be the dynamic of personal life more than the engineer of social machinery. The message of the church is to the individual. But what is the message that transforms a man? It is, as Washington Gladden puts it, "that he is not, in strictness, an individual, any more than a hand or an eye or an ear is an individual; that he

derives all that is highest and most essential in his life from the life of humanity, to which he is vitally and organically related . . . The doom from which Christianity seeks to save the individual is the doom of moral individualism." So defined, the statement that the business of the church is with individuals, and with society only through individuals, may stand without dispute.

But the notorious fact is that too often the influence of the church not only begins with the individual but ends there. Too often the ideal of Christianity as a personal concern means practically that it is a concern exclusively of one's private and interior spiritual life. That interior life has indeed its imperative claims for nurture and sustenance. No church can fully minister to men that fails to meet them in the region of their private sorrows and temptations, their aspirations and fears and doubts and faiths, their failures and achievements, where, after all, the distinctive and decisive life conflicts are waged. It is none the less true that a church that aids men only in their interior lives, that is not vitally associated in their minds and purposes with the movement for social betterment, can not be regarded as realizing the Christian ideal. The too frequent product of the church which exalts the individualistic ideal is the man whose personal religious sentiments, sensitive and refined, and whose political and economic standards, brutal and pagan, occupy mutually insulated compartments.

How shall the church guard against that tragic divorcement? By making its working plans and purposes exhibit that union of personal religion and social service which we expect the church-trained man to exhibit in the world. The church teaches as much by example as by precept. It must include social service in the circle of its organized activity if it expects the men and women who are its distinctive spiritual products to include it in theirs. If the church, in its ruling consciousness, is only a shrine for personal withdrawal and refreshment, indispensable to useful life though that is, a shrine in which social service is forgotten when the church is entered, then the church will be forgotten, and its pale, theoretical admonitions to be serviceable will be forgotten, when the world is re-entered. The worshiper, even in the midst of his withdrawn and rapt personal devotion, must be made aware, by the social vision and passion of the spoken message and by the lines of social usefulness that radiate from the church's altar, that the very political and economic order itself is to be transformed, and that one's personal transformation is of small consequence except to inspire to that.

The position, then, that the church is to deal with personal character, and with social transformation only as a by-product, may be dismissed as inadequate. Another position advocated by many is that of the "institutional church." Let the church serve the community by itself administering the practical forms of social service which the people especially need.

One is not required to regard the institutional church as the only form of the socially serviceable church in order to recognize truly its powerful influence on the church life of our day. That influence has been out of all proportion to its numbers and quite apart from the question as to its permanence. To a generation whose Christianity was predominantly individualistic, to which the social order, the Kingdom of God, was a by-product rather than the goal, it translated the gospel into terms of concrete social service. It thereby rendered a service of incalculable value. Furthermore, to-day and for many days to come a church may be called by its situation and capabilities to maintain in its organized capacity a variety of forms of practical social service. A church that becomes a district center of the Associated Charities, or that maintains a social settlement, or that opens a reading-room or a gymnasium, is doing a social service that fitly expresses its Christian spirit. Such forms of activity will benefit the community and itself if they are efficient and if they are wisely related parts of some comprehensive plan of community-service. The district-agency or the settlement, however, is not necessarily more efficient for being a department of the church. It may easily be less efficient; it certainly will be if administered by an untrained worker, whose religious motive is expected to compensate for his sociological amateurishness. A second-rate church hospital is less Christian than a first-rate city hospital made possible by the high standards of community-service which it is the peculiar business of the church to foster and make regnant.

The institutional church movement was a passing phase of the growth of the spirit of social service in the church. Historically it was a reversion to the undifferentiated type of religious institution of the past. The monastery of the Middle Ages was an institutional church of a very elaborate sort. It passed with the coming of a differentiated social order with its specialized social functions. The effort to revive it could not be permanently successful because the whole trend of social development is against it. Only by specializing in its distinctively religious function, and by establishing helpful relations with other equally specialized but related social functions, can the church perform its best service to the community.

That leads to a statement of a third position concerning the church's place in social service. If the purely individualistic ideal is inadequate and the "institutional" ideal is retrogressive, is not the satisfying ideal that of the church as a distinctively religious institution which shall establish sympathetic and mutually helpful relations with the community-agencies of social service which are multiplying so rapidly in our day?

A distinguished social worker has urged such a solution of the problem. "The church," he said, "must come to a better understanding—a sympathetic, co-operative, mutually advantageous understanding—with a great variety of secular agencies." Among these he eumerated various municipal departments which have close connection with social welfare, such as health, police, charities, schools; trades-unions; philanthropic societies, commissions, like the Sage Foundation, for social investigation and diagnosis; the Child Labor Society, the National Prison Association, the Conference of Social Work and the like.

Such co-operative association, he declared, is "in line with the rational division of work and co-ordination of forces which underlie all progress and all great achievement."

Such a suggestion is peculiarly significant as coming from a social worker. Too many social workers, harassed by their immediate and compelling tasks, have had small patience with the dynamic ideal of the church and its distinctive spiritual function. And, on the other hand, too many church devotees, imbued with the passion for social service, have yearned to hear the whirr of multiform social machinery within their own institutional walls in order to be assured that the spiritual dynamo is actually throbbing with radiant social energy. It is a great gain for both the church and the social workers that a plea for the church to correlate rather than duplicate the social forces of the community should come from a recognized leader in practical social service.

Our Prayers Together

We suggest that during the coming week we read carefully and repeatedly the following article by Mr. Lord, for which we are indebted to the *Christian World* of London.

THE GROUND OF PRAYER

F. Townley Lord

ORIGEN was one of the busiest men of his age, but he found time for prayer. "At least thrice in the day," he said, "and once during the night, men ought to pray." The latter part of this precept he found easier of fulfilment than would most of us to-day, for it is notorious that he spent little time in sleep. Harnack tells of a painter who prayed his pictures on to the wall, and we may be fairly certain that Origen produced much of his voluminous work in the same spirit. The busy life and the devotional life are not at all incompatible; yet we find, in the rush of modern times, men spend so many hours at the counter that they have but few moments for the shrine. It is not difficult to see why this should be so. Ever since the Church began, Christian men have been engaged in that perennial battle between the claims of the material world and the claims of the spiritual. Every one of us finds that at so many points he is in touch, and must be in touch, with the outer life. We can easily know a good deal about the markets, but no man hath seen God at any time. It is easier to measure material than to measure the span of consciousness or plumb the depth of thought. In their very nature, spiritual values are intangible and sometimes elusive. But all this, while it explains the readiness with which men neglect the altar, does not in any way lessen the need for sustained habits of personal devotion.

The basis of the act of prayer is the conviction that the spiritual world is real. This was ever prominent in the mind of Christ. Nature, which never failed to arouse a deep emotion in him, continually pointed him beyond itself to God, in whom nature finds its explanation. "I am not of this world," he told his disciples, and there was something about his life that stamped his claim with the mark of truth. He was among men to translate the speech of heaven into our human vernacular, to reveal the values of heaven, and to set them in their superiority over against the values of men. His ways were not the ways of his fellows: they were rooted in, and explanatory of, a real and vital spiritual universe. And the interesting thing, for our present purpose, is to note how much present-day thinking is anxious to support this point of view. Although in recent psychology there is more than a suspicion of a materialistic trend, we have it on the authority of Bertrand Russell that physics tends to become more and more spiritual. We do not suppose that any deeply religious man will ground his convictions either on psychology or physics, but he will watch with interest such movements represented in that aphorism quoted (was it not by J. B. Pratt?): "We know too much about matter to be any longer materialists."

Of great importance also is the conviction that in this spiritual world man can commune with God. We have progressed far since the day when it used to be fashionable to regard man as a personality closed in by the senses. The Hebrews knew a little more than that when they, in their use of *"ruach"* to denote the human spirit as well as the Divine, kept the personality of man ever open in a Godward direction. Nowadays our thinkers are in haste to enlarge the borders of personality; they are less and less dogmatic as to what are the ultimate reaches of the human soul. All this lends support to our age-long habits of simple communion. Who is going to say that communion in the spiritual universe is impossible and absurd when on every hand the progress of science is making communication through mysterious media a matter of everyday occurrence? The things that formerly used to divide men now act as links of contact. No longer do we gaze in terror across the sea and wonder what there may be on the other side; the very air itself, once so elusive, an ever-present barrier between men and men, now supplies a channel of communication. And St. Francis was really not so foolish, after all, when he spent an hour or two in prayer on Monte Alverno, repeating but one word, and that word, "God." It was not a very eloquent prayer, but that it was the very essence of prayer no one who reads the New Testament can doubt.

The third conviction is that the greatest blessings of life have their source in the spiritual world. There are doubtless many who would not agree with this, but it was fundamental in the teaching of Jesus. Life's greatest blessings, he said, were not external possessions, but qualities of soul. A man might fill his barns, but the deeper question was: Is your soul full, your life full, of God? And, once again, we find recent writers emphasizing this fact. It is not a new argument, but we find Hastings Rashdall, in a lecture before the students of King's College, insisting that the best argument for immortality is to

be found in the unrealized capacities of human nature. Now and again humanity shows itself capable of brief and fitful glimpses of what are the supreme values of life, but it is the life beyond that will turn our fitful glimpse into the Beatific Vision. Life's real values are of God; they are spiritual, rooted in the moral personality of God. Jesus revealed the Father supremely when he revealed Him as Love and Truth and Righteousness, and all these are spiritual, and can not be summed up in any other way than in terms of soul. The 73d Psalm tells us how, in the experience of communion with God, the author has already tasted eternal life, and it is very significant to find one of the most acute modern thinkers commenting on this as Pringle Pattison does: "We may find that this is the only fruitful way of approaching the question of immortality." Here, then, is the conclusion to which not merely Scripture, but also much present-day thought, is leading us: The highest life—that life, indeed, which has such supreme quality that we may even call it life eternal—is at its center fellowship with God. It is the only life that can permanently satisfy man; its values are the highest that we know; its reality is wrapped up with the reality of God Himself.

If we may return to Origen, with whose name we began, we may quote his conception of the fitting attitude in prayer, though we are not concerned with his attitude so much as with his reason for it. It is natural, he claimed, in prayer, to turn to the east as symbolizing the outlook of the soul upon the dawning of Truth and Light. If any of us were to insist upon a literal following of this precept in our Free Churches, we should doubtless arouse a controversy. But the spirit of the utterance will call forth no controversy, for nothing is more clamant in the Church to-day than a need for a new orientation towards God. Some one has rather contemptuously described the spirituality of man as a "lyric cry in the midst of business." Well, we have enough business, and most of us could do with a little more of the lyric in our constitution. We shall do well in the religious life of our day if we decide not to let our hours at the counter interfere with our moments at the shrine.

For Spiritual Growth

Almighty God, our Light in darkness, our Strength in weakness, our Hope in sinfulness, and our Eternal Home, be unto us merciful, long-suffering, and patient; that we, who are slow of growth, may hope to come at last to Thy likeness; and, being upheld by Thee, may by Thy mercy go from strength to strength, until, through the waste and dreariness, through the joy and duty of this earthly life having safely passed, we in the fulness of Thy mercy may come into the land of the eternal peace.

For Spiritual Fruitfulness

Almighty God, we beseech Thee that, as the sun doth shine upon this fair world, so Thy light may shine upon our spirits, upon our conscience, upon our love; that we may yield unto Thee the fruits Thou dost delight in, even the fruits of a quiet, peaceable, honorable life; and that we may have good hope of Thine eternal presence.

Amen.

Cruising in Convalescing Countries

XVII That Other Germany

John van Schaick, Jr.

TWO meals in Berlin stand out with especial distinctness. They were not in the Hotel Adlon where we stayed in 1915, and where the German authorities had such a display of unlimited food made for our benefit. Nor were they in the fast restaurants, which are much the same everywhere. One mid-day meal was in the kitchen of the Kaiser's Palace at the east end of "Unter den Linden." This is the palace I visited with my wife in 1909, when many of the imposing halls and galleries were shown to us, when we had to put huge felt slippers on over our shoes so as not to mark the beautiful polished floors, and when attendants reverently whispered to us this or that stupendous fact about Kaiser Wilhelm I.

Yesterday I walked freely into the rear entrance and on into the large, tiled, perfectly equipped kitchen. The shelves and hooks were there, but the shining copper cooking utensils and vessels were gone. Through the kitchen were placed little tables, and here, through the generosity of an Austrian Relief Committee, *Austrian* mark you, we had an abundant, well cooked, nourishing meal for 80 pfennigs, or about 19 cents; a big dish of delicious rice soup with rice in it, a plate loaded down with boiled beef, potatoes, beans, and gravy, a big chunk of bread, an individual dessert of a kind of sweetened bread enclosing a thick custard, and coffee. Out of her misery Austria helped more miserable Germany to this. It has been a veritable godsend to poor and middle class people. Now, with returning normal conditions, it is found easier to run it by letting anybody in without a ticket. A friendlier, better-behaved crowd one could not find anywhere. One felt they needed the food. Of course we paid more than the 80 pfennigs, or we could not have swallowed it—so much good did it seem to be doing the people who had to count their pfennigs. That the Austrians had made it possible, that we sat with the plain, friendly German people, that it was in the big, shining kitchen of the Kaiser's palace once reserved exclusively for the All Highest, made a deep impression on me.

The other most striking repast was in Berlin's famous Thiergarten, or 600-acre park near the city. We drove by the Kaiser's palace, Crown Prince's palace, Emperor Frederick's palace, the university, the big hotels, along the Unter den Linden, by the Reichstag with its colossal statue of Bismarck, under the Brandenburg Gate, whose center arch, once reserved for the Kaiser, is now open to all, along the

Sieges Allee, or Avenue of Victory, with its statues of famous Prussian rulers, and so to the deep peaceful woods. Then as the full moon came up we sat down in the enormous open-air restaurant near the band stand, and with thousands of Berliners ate our dinner while we listened to the wonderful music of Mendelssohn, Wagner, Haydn and other famous composers —selections from "Siegfried," "Carmen," "Mignon," "La Traviata," etc.

There were four grades of places in which to eat—numbers one and two under pavilions with most luxurious furnishings, where a wine order is required, number three on a terrace under the trees, but served from the same menu as number two, and number four along the broad walk just below, where people could bring their own supper and order just beer or coffee. To me number three, with its wide view, the trees, the moonlight, the music, the ever-changing crowds, the venison, potatoes, ice cream and coffee, was all the number one I wanted. Strangely, faces reminded me of other days. Surely the last time I saw that waiter he was coming down the road at Ypres with a gang of German prisoners just captured. The chunky, close-cropped, round-headed man looked me over with stern eye in '15 on a railroad train in Belgium. That serious old fellow clumping stolidly along stood in a sentry box on the frontier. Nor was it all imagination. One waiter told me he was in prison four years in England and Ireland; a hotel man said that he served in a pass bureau, a relief worker that he had been an officer, a train guard, who answered me in French when I unconsciously broke into that language, that he had been on duty a long time at Ostend, a German woman that she had been a nurse.

Germany lost in killed alone, 1,880,000 in her army and 20,000 in her navy. Nearly all Germans were in the war up to the limit of their strength, and the majority honestly thought they were waging a war of defense for the *Vaterland*.

It was my good fortune to see much of a charming English lady, Mrs. Garret-Smith, whose husband had a factory in Germany for many years before the war, and who knows German and the Germans. She had three sons: one is out in India, but the other two lie in France and Flanders. Her older son, an engineering expert, was a member of a German scientific society. After the war this mother had a letter from the German society saying that they would like to know if he cared to keep up his membership, that in their opinion the brotherhood of true science should rise superior to these political divisions, but that it should be as he wished.

Perhaps that is why this mother feels so deeply the utter lack in Germany of money and materials with which to go on with the work of scientific investigation. Much of the work of men of highest ability has had to be stopped. With this English lady, who is here working for the Quakers, is a keen, resourceful Australian newspaper woman, Muriel Heagney, making a tour of the world, a Quaker professor of Latin and German, Miss Mary Hennam, just as resourceful in sociology, and Harry Harris of England, Gilbert McMaster and D. Robert Yarnell of Philadelphia, the chief executives of the Quaker work. Mr. Yarnell and Mr. and Mrs. Thomas Kelly recently came over for work.

Among the Germans I took time to see were Dr. Elizabeth Rotten, of whom I have written, Erich Mohr, a leader of the German youth movement who hopes to go to Columbia University for advanced work next year, Dr. K. O. Bertling of the Amerika-Institut, Dr. Herman Rau, a Government official, now the head of the German Relief Committee, and Heinrich Becker.

Heinrich Becker, of Behrenstrasse, Nunber 26, is an interesting ex-German officer, now a leader of the peace movement in Germany. His father was a high official in the German Department of Justice—so serious and conscientious at his work during the war that he broke down and died. Everybody in Germany was rationed at the time, and he would not permit himself more than the ration. He never took a holiday, for, he said, "My five boys in the army get no holiday, I will take none." Heinrich Becker was convinced that Germany had been attacked, and enlisted, serving in Russia and in France, was wounded, commissioned as an officer, finally made a prisoner, and was kept four years in France, not being released until 1920.

During the long years in prison he kept up his studies. He occasionally saw copies of the *Manchester Guardian* and was struck by its fairness. It even criticised the British Government at times, a thing unknown in Germany in war time. Then he began to see references to Germany's guilt in starting the war, an idea totally new to him. This, taken with the treatment he had seen German officers mete out to the privates, made him a thorough-going opponent of militarism. He is an intelligent university man and frankly admits Germany's share of responsibility in starting the war, but, like intelligent men in every country, makes a distinction between the immediate causes and the remote causes, and asserts justly that for deeper underlying causes all nations have responsibility.

He now is editor of *Mitteleingen*, and executive secretary of a new organization springing up all over Germany called, "Union of German Friends." While the true nature of this movement can not be stated accurately now, it appears to have come from gratitude to and admiration of English and American Quakers. Some two hundred Germans have joined Friends' movements in England and America. This new organization holds as its fundamental the application of religion to every-day life, doing justice, loving mercy, working for peace as the Quakers have done. It numbers eight hundred people in twenty-seven communities. Its journal circulates 1,200 copies a month. It seems interested in religion as a life as contrasted with religion simply as a ceremony or a creed. That this former German officer, son of a high official, highly educated, has joined the Quakers and given his life to their ideals is significant.

The German youth movement seems to be made up of many groups—some natural, some fostered by political or church parties for special ends. Contrary to our usual ideas, it started in 1903, but the war and the hard times have extended it widely. Broadly speaking, when material circumstances have

seemed the hardest youth has found relief in turning to the spiritual; when expensive pleasures were out of the question they have turned back to the joy of a walk along the open road or in the deep woods and to the camp fire. What has struck foreign writers seems to have been the superficial things of garb or songs, or tramping the highways. There is much more to it than that. Erich Mohr says that when one considers the prison-like conditions in which some of them work, he wonders that they show such restraint in the deep woods. They have ideals of service of one another and of a better, freer, happier Germany, devoted to peace and world brotherhood. Their club rooms make up for bleak and poverty-stricken homes. There are all kinds, from Catholics to Socialists, but Catholics and Socialists sit together on committees for the common good.

It is an idealistic movement again, but it has a membership running into the millions, and they are the future rulers of Germany.

I don't pretend to sum up Germany, but I know that the facile gentlemen who sit around the big hotels would sum it up better if they went farther and saw more kinds of people.

I looked forward with especial interest to meeting Dr. F. Siegmund-Schultze of Berlin, O 17, Fruchtstrasse 64. He is secretary of the German Branch of the World Alliance for International Friendship through the Churches, of which I am a member. He also is head of a large social settlement situated in the east end of Berlin, and the editor of *Die Eiche*, "The Oak," a magazine for social service and world peace. He is a state director for children's care.

During the war he worked hard repatriating children from the occupied parts of France and Belgium, taking them around to Switzerland, where they were turned over to the French Government. He suffered a bad physical break down in 1922 from over work and under nourishment, and is just getting on his feet.

One does not think about whether a man like Dr. Seigmund-Schultze is a German or not; one thinks of a rare and beautiful human personality, full of the spirit of Christian charity and carrying heavy burdens for the world. His social settlement work has become difficult because the bankers and industrialists who once gave him money are more directly in antagonism toward the laboring classes among whom he works, and do not contribute. His work for international peace has become more difficult because millions in Germany because of the experiences of the past four years have lost faith in Christianity—not as a personal experience, but as a world force for righteousness and justice.

Dr. Siegmund-Schultze put it this way: "I have personally lost my influence in the last few years. My friends say, 'He is foolish. There is no use preaching international friendship through the churches.' "

Still he does not show any disposition to give up, nor does he himself lack faith. One thing which has come out of the hard years is a disposition by church people here to emphasize the fundamentals of religion. "Germans," said he, "were great people for dogmatic theology. In the presence of the big things of life and death, differences of theology have come to be less important and the simple things of religion much more important. We have come to see that life is the essence of religion. That is the real meaning of the youth movement." As to materialism, it has had a check. There is the new emphasis on the mystical side. "The war and the long suffering since have done us that much good anyway," said he. "We have turned to spiritual things for help." "If, however," he went on, "I am asked whether we are better or worse than when the war ended all I can say is that the bad are worse and the good are better, and no man living can estimate the situation fairly."

"We have had," said Dr. Siegmund-Schultze, "some striking statistics of the relation of the economic situation to juvenile crime. Child crime had gone up 800 per cent in 1917. Then the figures went down in 1922-23, but in 1923-24 in the hard times of depreciation they jumped up again."

Dr. Siegmund-Schultze has been invited to visit the United States and may be able to accept some time in the autumn. He is the kind of man who will make an admirable impression, a modest, kindly, able, appealing figure, an ambassador of good-will.

I can not quote Dr. Bertling of the American Institute, but he proved of help. The Institute was founded by the late Jacob Schiff of New York to promote scientific intercourse between Germany and the United States. It has rooms in the State Library Building adjoining the University of Berlin, acts as adviser to American students, puts at their disposal a large English library, and acts also as the German agency of our Smithsonian Institution.

Dr. Rau, with whom I talked at the most critical moment of the London Conference, said that it must come out right for it had to. The alternative was too terrible to contemplate. On the day I talked to him it looked as if the Herriot Government would fall if the French agreed to leave the Ruhr inside of a year, and as if the Marx (German) Government would fall if they agreed to let the French stay a year. It is a hard situation, for the Germans can not and will not admit the legality of the French action in seizing the Ruhr.

As I write the German papers are telling of a Cabinet meeting hastily called last night to sit probably all night and pass on urgent messages from the German delegation in London.

I have written of only a few of the many interesting, intelligent people I have met in four days. I do not pretend that all Germans are intelligent or interesting, progressive or even polite. We all meet the other kind. And I am not urging that it is our duty to be happier in the society of Germans than in the society of cultivated French or Belgians or British. All I am insisting is that there is more to Germany than the militarists, junkers and communists, that their scholars are leaders, that the solid substantial qualities of the mass of the German people entitle them to respect, that, as the King of the Belgians is reported as saying, "You can't keep a nation of sixty million people like the Germans down," that the general well-being of mankind is involved in helping Germany up and in winning her confidence and friendship.

One final word about the spirit of Germany as I see it. We have been told that she is "sullen," "unrepentant," "defiant," "revengeful."

A more accurate characterization I should judge would be "anxious," "careworn," "under a strain," "sad," "pinched." They feel that they have started up out of the morass, but realize the possibility of a sudden shove which would push them back into a blacker abyss. The failure of the London Conference might be such a shove.

They dread the return of a period of suffering like that of last year, for they can't be sure of how many such periods of suffering they could stand without a red revolution.

The Italian phrase of "hopeful pessimism" describes the attitude of some and pessimistic hope the attitude of others.

The fair, the thoughtful, the kind, of every nation, can render service to the whole family of nations by cheering up Germany.

Berlin, August 15, 1924.

* * *

DEATH OF CHARLES L. HUTCHINSON

CHARLES L. HUTCHINSON of Chicago, for four terms President of the Universalist General Convention, and a trustee of the Convention since, died at his home in Chicago, Oct. 7, of bronchial pneumonia.

He was a son of Benjamin P. Hutchinson, long identified with the business life of Chicago, and was born in Lynn, Mass., March 7, 1854, moving to Chicago when he was two years of age.

He became a successful grain merchant and banker, serving as president of the Corn Exchange National Bank for many years and later as vice-president. He was a director of the Northern Trust Company, and the Chicago business world honored him by electing him president of the Chicago Board of Trade.

It was outside of trade and banking, however, that he made the greatest name for himself. He was a man of great generosity, with high ideals of public service and keen insight as to effective ways in which he could promote the general welfare. His great interests were education, public health, art, and religion as expressed in the teachings of the Universalist Church. He was one of the great number of religious liberals broad enough to see and rejoice in the constructive work of other Churches and of organizations outside all Churches. He knew that beautiful paintings, noble music, education and the science of healing were revelations of the Divine life as well as church activity.

He stood, however, throughout his life as a churchman and as one convinced that the mission of the Church is a fundamental one. He was a member and trustee of St. Paul's Universalist Church, Chicago, for many years was superintendent of the Sunday school, and served four terms as president of the General Convention.

A list of the organizations which he served as given in Who's Who in America is illuminating. He was director and chairman of the Fine Arts Committee of the World's Columbian Exposition; president of the Art Institute of Chicago since its organization; president of the Chicago Orphan Asylum; vice-president of the Egypt Exploration Fund; trustee and treasurer since 1890 of the University of Chicago; treasurer of Rush Medical College, the McCormick Memorial Institute for Infectious Diseases, and of the Sanitary District of Chicago; trustee of Hull House, the Old People's Home, the Carnegie Institution of Washington; director of the Presbyterian Hospital; honorary member of the American Institute of Architects, member of the Municipal Art League; ex-president of the American Federation of Arts. He also belonged to the following clubs: Union League, Chicago Athletic, University, Cliff Dwellers, Quadrangle, Commercial, Caxton, Literary.

In 1881 he married Miss Frances Kinsley, daughter of Herbert M. Kinsley, and she survives him.

Tufts College gave him an honorary A. M. in 1901 and Harvard in 1915. Tufts also conferred the Doctor of Laws upon him in 1919.

Mr. Hutchinson has given large sums of money during his lifetime to Chicago University and to the Chicago Art Institute.

He was a man of charm and culture, the life of a social group.

He will be greatly missed and mourned in many different circles throughout the country, and especially in the Universalist denomination.

* * *

WHO IS WHO IN COUNTRY LIFE WORK

THE American Country Life Association maintains the National Council of Agencies Engaged in Rural Social Work. The private agencies affiilated with the National Counel are the following:

American Farm Bureau Federation.
American Home Economics Association.
American Library Association.
American National Red Cross.
American Child Health Association.
Church and Country Life Department; Board of Home Missions Presbyterian Church of the U. S. A.
Community Service, Incorporated.
Department of Rural Work, Board of Home Missions, and Extension Church of the Methodist Episcopal Church.
Federal Council of Churches of Christ in America; Home Missions Council.
Girl Scouts, Incorporated.
National Child Labor Committee.
National Catholic Welfare Council.
National Congress of Mothers and Parent-Teacher Association; Country Life Department.
National Education Association; Rural Education Department.
National Grange.
National Organization for Public Health Nursing.
Playground and Recreation Association of America.
Russell Sage Foundation.
Young Men's Christian Association; Town and Country Work Department.
Young Women's Christian Association; Country Department.

The public agencies affiliated with the National Council on a co-operative Basis are the following:

Office of Farm Management; Rural Life Studies, U. S. Department of Agriculture.

State Relation Service; U. S. Department of Agriculture.
U. S. Bureau of Education.
U. S. Department of Labor; Child's Bureau.
U. S. Public Health Service.

The American Country Life Association is the direct outgrowth of the work of a group of men known as Roosevelt's Country Life Commission.

The purpose is: "To facilitate discussion of the problems and objectives in country life and the means of their solution and attainment; to further the efforts and increase the efficiency of persons, agencies, and institutions engaged in this field; to disseminate information calculated to promote a better understanding of country life, and to aid in rural improvement."

The president is Kenyon L. Butterfield.

The headquarters are at Room 1849, Grand Central Terminal Building, New York, N. Y.

Theodore Roosevelt said: "The Commission was appointed because the time has come when it is vital to the welfare of the nation seriously to consider the problems of farm life. I am well aware that the working farmers will, in the last resort, have to solve this problem for themselves; but as it also affects in only less degree all the rest of us, it is not merely our duty but in our interest, to see if we can render any help towards making the solution satisfactory.

"Agriculture is not the whole of country life. The great rural interests are human interests, and good crops are of little value to the farmer unless they open the door to a good kind of life on the farm."

* * *

INDIANA UNIVERSALIST CONVENTION

Pearl M. Mock

The seventy-seventh annual session of the Universalist Convention of Indiana was a harmonious, enjoyable and forward-looking occasion.

The Rev. and Mrs. Edwin Cunningham with their loyal membership were very successful in making us welcome in their church and homes.

With the presence of three national officers we were thrice blessed. Dr. John Smith Lowe, with his splendid enthusiasm for all denominational activities, makes lasting impression. Mrs. James Vallentyne, vice-president of the W. N. M. A., is a very convincing speaker.

Following her address the Rev. Arthur McDavitt of Muncie made an appeal for funds and met with a hearty response, raising $227 in a very few minutes.

The Rev. Laura Bowman Galer of the General Sunday School Association spoke so convincingly of the importance of Sunday school teaching and Institute work that efforts will be made to send representatives from our schools to Lombard Institute next summer and to introduce such a department in our next State Convention, which will be held in Logansport.

In his address, President Emery P. Ross pointed out our failures and discouragements but also our opportunities and possibilities.

The occasional sermon was preached by the Rev. Wellington C. Holmes, as alternate in the absence of the Rev. Sidney R. Esten. The communion service was in charge of the Rev. Edwin Cunningham, assisted by the Rev. W. O. Bodell and Theo. F. Schlaegel.

Offering for Gunn Ministerial Relief fund, $34.80.

On Thursday evening, Dr. F. S. C. Wicks, of All Souls Unitarian Church, spoke on "Religion and Morals," and the Rev. Arthur McDavitt of Muncie on "The Gospel of Liberalism."

The policy of adopting the budget system by both the State Convention and local churches was approved. It was voted to conform our report blanks to those adopted by the General Convention. Power to make appropriations to churches from State Convention funds was delegated to the Executive Board. All churches are required to submit quarterly reports to the Executive Board.

Resolutions were adopted expressing appreciation to the pastor and members of Central Church for their hospitality; and to the pastor of All Souls Unitarian Church, Dr. Wicks, for his splendid address; "we note with great joy and gladness the growing spirit of co-operation among the members of individual churches." A resolution was adopted calling on the older people to stand by the young people, and in "every way possible encourage them in the splendid work they are doing." Greetings were sent to the Rev. Luther Riley Robinson, formerly Mid-West Superintendent.

Election of officers: Emery P. Ross (Manchester church), R. 2, Aurora, president; Theo. F. Schlaegel, Indianapolis, vice-president; Rev. Pearl M. Mock, Oaklandon, secretary; Melvin A. Beagle, Waldron, treasurer. Trustee for three years, J. W. Limbert, Muncie. Fellowship Committee, Rev. Wellington C. Holmes, Logansport, Rev. W. O. Bodell, Galveston, Rev. Edwin Cunningham, Indianapolis, Roy Moseley, Peru, R. 9 (Salem church), Dr. L. L. Ball, Muncie.

Officers of Sunday School Convention: Miss Maude Countryman, Galveston, president; Robert Lusk (Manchester church), R. 2, Aurora, vice-president; Mrs. Marie Landrum, Aurora, secretary; Roy E. Moseley, R. 9, Peru, treasurer.

Y. P. C. U.: President, Oscar Voght, Indianapolis; vice-president, Miss Kapper, Muncie; secretary, Miss Elizabeth Mock, Oaklandon; treasurer, Oscar Cree, R. 1, Walton.

W. U. M. A.: Mrs. Martha Barr, Richmond, president; Miss Mollie B. Dunwoody, Pendleton, secretary; Miss Edith Irwin, Indianapolis, treasurer.

Mrs. Della Beagle, matron of the Delos H. Thompson Home at Waldron, for aged women, reported that during the eleven years the Home has been open for guests, we have cared for thirty-four women; have had twelve deaths; some have gone back to their former homes; some on account of health conditions or other causes we could not keep. At present we have ten guests from seventy to eighty-five years of age, all active but one.

Pendleton church, long dormant, is holding services every Sunday evening, with the Rev. Arthur MacDvitt pastor. A new Universalist society has been organized at Sevastopole, and, the time seems ripe for organizing a church at Swayzee, where the Rev. W. O. Bodell has done missionary work.

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NEW HAMPSHIRE UNIVERSALIST CONVENTION

Asa Mayo Bradley

The New Hampshire Universalist Convention met at Marlboro, Wednesday and Thursday, Sept. 24 and 25, President Robert L. Whitney presiding.

The opening period was occupied with appointment of committees, and the reading of reports.

In the afternoon, following the annual session of the Woman's Missionary Association, Hon. Henry H. Metcalf of Concord gave an address, "In Retrospection." The annual sermon was given by the Rev. Henry A. Parkhurst, Woodsville. The communion service followed, the Rev. George F. Fortier, Superintendent, administering, Mrs. Fortier soloist.

Wednesday evening, Platform Meeting: Addresses by the Rev. R. F. Johonnot, D. D., Bellows Falls, Vt., and the Rev. John Murray Atwood, D. D., president of the General Convention. Offering for the Gunn Ministerial Relief Fund, $102.02.

Thursday morning, consideration of reports of sessions committees, and election of officers.

The treasurer's report showed that a finance committee appointed by the Executive Committee had reinvested a considerable portion of the permanent funds, thereby materially increasing the Convention income. The permanent funds at present total $36,961.45 and trust funds $3,600.

A feature of the Superintendent's report was in relation to the expenditure of the Home Mission Fund, gathered by special offerings for use in New Hampshire.

Fifty-one years ago the name of Henry H. Metcalf appeared on the records of the Convention as a delegate, and he has been intimately associated with all its activities since, much of the time officially. His address, while personally reminiscent, was replete with matter of historic value, and was intensely interesting. In response to earnest solicitation he has promised the manuscript to the Convention that it may be preserved. Mr. Metcalf's term of service as trustee having expired, he declined re-election; but was elected (the first) a life member of the Convention in accordance with Article 2, Section 4, of the By-laws adopted at the last session.

There was lively discussion of the report of the Committee on Official Reports. The present policy of aid to weaker parishes, and of the collection of funds for Home Mission work, was commended; also the present apportionment of quotas. A recommendation favoring better collection of Japan Mission offerings was freely discussed and adopted.

Resolutions, urging the adoption of the Child Labor amendment; thanks to pastor and people of Marlboro; sympathy to our former superintendent, the Rev. Frank W. Whippen; appreciation for the service of Hon. H. H. Metcalf, of the addresses of the session, and of the service of the Superintendent, were freely discussed and adopted.

Officers elected: President, Robert L. Whitney, Marlboro; vice-president, Geo. E. Danforth, Nashua; secretary, Rev. Asa M. Bradley, Kingston; treasurer, Robert N. French, Nashua; trustee for three years, Arthur H. Britton, Concord; preacher of annual sermon, Rev. Alfred J. Cardall, Portsmouth; alternate, Rev. Edgar R. Walker, Winchester. Place of session of 1925, Manchester. Committee on Fellowship: Rev. Henry A. Parkhurst, Woodsville, secretary; Rev. C. B. Etsler, Claremont, Rev. A. J. Cardall, Portsmouth; H. A. Stevens, Manchester, Fred S. Leonard, Hinsdale.

There was good attendance as shown by the Convention Register. Committee on Credentials reported twelve parishes represented by lay delegates, and every active minister in state fellowship present.

Superintendent and Mrs. Fortier came from Morrisville in the new Convention car, the "Gnu Unicorn," which was much admired.

Dr. Harold Marshall, manager of the Publishing House, making all speed from the Maine Convention, arrived just at the close of the session.

The Marlboro society is not large, and it was a considerable undertaking to entertain the Convention; and Mr. Washburn and his people are worthy of highest praise.

* * *

SOME BOOKS ON THE COUNTRY CHURCH PROBLEM

"Rural Social Problems," Charles J. Galpin.

"Tested Methods in Town and Country," Brunner.

"Churches of Distinction in Town and Country," Brunner.

"The Church on the Changing Frontier," Belknap.

"Rural Church Life in the Middle West," Landis.

"Town and Country Church in the United States," Morse and Brunner.

"Country Church in the New World Order," Brunner.

"Six Thousand Country Churches," Gill and Pinchot.

"The Church in America," Brown.

"The Country Church," Gill and Pinchot.

"The Country Church and the Rural Problem," Butterfield.

"Diagnosing the Rural Church, Fry."

"Solving the Country Church Problem," Bricker.

To these may be added the following, reviewed in the Information Service of the Commission on the Church and Social Service of the Federal Council:

"Church Life in the Rural South." By Edmund deS. Brunner.

The material for this volume is drawn from seventy counties of which six were intensively surveyed. The underlying theme is that the South is now fairly launched upon a period of fundamental change. The church has an unparalleled opportunity of leadership if it will adapt its program and organization to existing needs.

The church in the South is pictured as an institution difficult to describe. Measured by every known standard of equipment, organization and management, its record compares unfavorably with the record of the church in other sections. Over-churching and competition are more general and more pronounced. Circuits are large and nowhere else does the average church have so small a proportion of the time of a minister. The resident pastor is almost unknown in the country. Nearly half of the town and country ministers combine some other occupation with the ministry. The one-room church is the rule and the average value of church equipment is low. The program of the church is meager in the extreme. Many other similar criticisms could be made. And yet, the church in the South enrolls in its membership a larger proportion of the town and country population than in any other region. The author very properly raises the question whether the church can face the future with any confidence that the methods which availed it in the past will be adequate to the rapidly changing conditions. There is full recognition of the fact that certain leading denominations in the South are awake to their problem and their opportunity.

"The Evolution of the Country Community." By Warren H. Wilson.

When "The Evolution of the Country Community" was first published, in 1912, it pioneered in a new field. The Country Life Movement was just beginning to take shape. The results of the first rural survey were being circulated and discussion of rural problems was becoming general. There was need then for a book which would chart the general direction of rural community evolution, invest the idea of the rural community with some reality and show the interrelations of the various particular problems to which attention was being directed. Dr. Wilson's book performed this service in a distinguished way. Now, after eleven years of discussion and investigation, many things have been clarified. Rural conditions have materially changed. This revised edition presents the author's matured conclusions as to what the rural community is and what it is becoming. Recent studies as to the relation of village and open country are taken into account though the writer does not go so far in assuming their social identity as many recent writers. His chief attention is focused on the farming area as a social and economic unit. Probably no other country-life book is such stimulating reading, and few better repay careful study.

"A Christian Program for the Rural Community." By Kenyon L. Butterfield.

The material of this book comprises the Fondren Lectures for 1923, delivered before the School of Theology of Southern Methodist University. President Butterfield is a master of formulae. No one is better able than he to state in lucid and logical form the elements of a constructive national program. He is one who believes thoroughly in the value of programs and policies as necessary to the clarification of thought and the focusing of attention and effort. Of the five lectures in the volume the first two discuss, in general terms, the need of a Christian program and the principles involved therein. The danger of impending paganism is stressed. The omission from many formulations of Christian principles in relation to society of specifically rural applications is criticized, since the world is two-thirds rural. The essential nature of the Christian ideal for society is strikingly set forth.

From this point the author proceeds to apply his own generalizations to rural affairs. Each fundamental social principle previously advanced is directly applied to rural conditions related to rural institutions and practises. The conception of the church which he develops is that of an institution whose clear task it is "to mobilize Christian sentiment, ideals, and programs;

to lead in formulating and carrying out a Christian program for the rural community." Rightly, we think, he exalts the message and function of the church above its organizations and its machinery. The book ends with a brief exposition of the community idea in its various manifestations and with a challenge to the church to set about the task of truly Christianizing each local community. This is a book for popular reading rather than class room study and is altogether a stimulating and worthwhile effort.

"The Country Newspaper." By Millard Van M. Atwood. "The Community Newspaper." By Emerson P. and Florence Harris.

No student of rural affairs can overlook the importance of the country newspaper. In its chronicles of local history, its interpretation of local aspirations, its moulding of local sentiment, its support of local institutions and enterprises, it performs a unique service. It is well-nigh omnipresent in the country. Professor Atwood tabulated 298 dailies in towns under 5,000 and 10,797 weeklies, an average of nearly four papers per county. Six states have each over 500 country papers.

Mr. Atwood compresses in 124 pages a comprehensive and interesting story: What is the country newspaper; how is it financed; what service does it render; what sort of a man runs it; what problems does it have; what is its future? The curious who wonder where the Buzztown Bugle gets its patent insides and how, will find enlightenment. The cynic who thinks the Bugle a waste of good print paper may be convinced to the contrary by the many citations of authorities.

The other book is essentially different in method, though of necessity it traverses in part the same ground. It is divided into four parts. Part I analyzes the community and the individual with special reference to their newspaper needs. This is a suggestive discussion, which shows a fine grasp of the importance of the newspaper in promoting every form of community betterment. Part II deals with the editorial content of the paper to meet community needs. Part III discusses problems involved in selling the product. Part IV considers the relation of the publisher to his field and his work.

Books of this character are profitable reading for ministers and other community workers. Religious and social agencies have not fully availed themselves of the channel of publicity which the local newspaper offers. Here is an ally, usually ready to co-operate with them and able materially to advance their interests. Such co-operation will be more freely given if those who seek the editor's help understand something of his problems and difficulties as well as his possibilities of helpfulness.

"Churches of Distinction in Town and Country." Edited by Edmund deS. Brunner. "Tested Methods in Town and Country Churches." By Edmund deS. Brunner.

Two years ago a number of denominational rural church executives, among them the writer of this review, together concocted an idea. The occasion of it was on this wise. These same executives were teaching in a summer school and were interested in extending the usefulness of such summer schools, where town and country ministers could fit themselves for a larger ministry. They were conscious of a need for a different type of book, for class-room use and for general study, than was then available. What they wanted was something that would analyze the task of the country church in particular terms, according to the different types of communities, and then picture the church actually at work in a series of typical situations. After some discussion and correspondence, the Town and Country Committee of the Home Missions Council made a formal request of the Institute of Social and Religious Research to undertake to prepare this material. The committee consented and these two volumes are the result.

"Churches of Distinction" gives a sample of the town and country church at its best. Here we see the thing being done. Fourteen mirrors are set up in as many chapters and it is a rare church that can not see its potential likeness in one of them. The fourteen stories are these:

(1) An Arkansas illustration of how modern methods of country church work were successfully applied to a circuit.

(2) A village church in Idaho illustrating how a denominational community church was made strong, serviceable and self-supporting by the will of the community.

(3) A tiny hamlet in New York, proving that even in a small community, which can never grow larger, the church can yet grow in service.

(4) A drab industrial community in Utah, the biggest copper camp in the world, where the church found itself in "digging out the boys."

(5) A Kansas town where the church performed a distinctive ministry to the army of migrants who follow the harvest.

(6) A Colorado valley in which an old-fashioned circuit became a modern larger parish.

(7) A Southern Arizona church which lifted a whole Indian tribe from paganism to Christianity and helped them to economic independence as well.

(8) A negro community in Texas where two little churches made cotton-fields support independent, progressive, self-respecting neighborhoods.

(9) A mountain community in Kentucky where a church is responsible for everything from the sawmill to the college.

(10) A college town in California whose church has become the hub of a perfect wheel.

(11) A liturgical church in Iowa which presents an example of a transplanted foreign community gradually absorbed into its American environment while retaining the rare qualities of its European heritage.

(12) An Indiana village church which illustrated the value of a purpose when combined with ideals and energy.

(13) A village church in Wisconsin which proves that a peculiar doctrine need not be a bar to community-wide service.

(14) An open-country church in Pennsylvania which after two centuries of success refuses to stop growing.

"Tested Methods" is a book of a different sort. Here the story is incidental to the analysis of methods. What do these fifty churches teach about the practise of evangelism; about public worship; about religious education, church organization, church equipment, finance, the church program, publicity, community welfare and church co-operation? Each chapter presents the evidence on one of these topics amply supported by concrete illustrations. At the end of each chapter is a concise summary with a selected bibliography and a series of questions for discussion. Thus the book is equally well adapted to class-room use or to private study.

It seems to the reviewer that there are no two books available which quite so adequately meet the need of the working minister. Instead of a hypothesis or a theory they present experience, the experience of a minister himself, and in sufficient variety to furnish some counterpart to his every problem.

"Rural State and Province Series." L. H. Bailey, Editor. Including "Rural New York," by Elmer O. Fippin, "Rural California," by E. J. Wickson, "Rural Michigan," by L. A. Chase.

The idea of this series is both interesting and ambitious. The editor's preface states that "These books are to present the rural phase of the development of the commonwealths. . . . The volumes are not guides to agricultural practise, nor books of advice; they are plainly descriptive. They are to be books of pleasant reading. . . Should the public desire books of this character, it is the intention to include eventually all the states of the Union and all the provinces of Canada."

Each of the books here noted presents a wealth of material not otherwise easily accessible about history, topography, soils, climate (especially the one on California), industry, population, and many kindred subjects. Naturally enough there is little mention of social or educational matters, but each writer gives to even the casual reader a pleasant picture of the opportunities and advantages of the rural life of his state.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

You Takes Your Choice

By Clinton W. Gilbert. G. P. Putnam's Sons.

Clinton W. Gilbert, one of the authors of "The Mirrors of Washington," has written a series of character sketches of the presidential and vice-presidential candidates and these have been published in book form under the title "You Takes Your Choice." Mr. Gilbert has a genius for character analysis, an incisive style and a taste for irony. He is, to all appearances, entirely unprejudiced, and directs the attention of his readers to the virtues and shortcomings of his subjects with equal impartiality.

In his portrait of the Republican candidate he takes as keynote the remark made of Coolidge in 1907 by Mr. Irwin from Northampton, "Like the singed cat, he is better than he looks," because it seems to him to reveal the *raison d'etre* of the President's cautious, shrewd, industrious, modest personality. "Mr. Irwin went deeper than he knew," says Mr. Gilbert. "I should say that Mr. Coolidge's whole life had been concentrated on 'being better than he looked.' Ah, but didn't this shy, silent, socially awkward young man do more than look like a singed cat? Didn't he also feel like a singed cat? And didn't the effort to overcome this psychological obstacle account for all the tension, the industry, the ambition, the coldness, the concentration that were so clearly observable? . . . The singed-cat sense and the bitter driving force of ambition, which converts everything to use, which concentrates attention on self, which makes every word so important that it is weighed and counted, which shackles the free spirit and makes one the slave of one's own progress—this explains Mr. Coolidge.

"President Wilson had the singed-cat sense and became arrogant to forget it. Mr. Coolidge had it, and, a better puritan, kept it always by him, 'walked humbly' to remind him to work hard, to waste no time in play or on the lighter by-paths of friendship, to overcome his disability rather than to forget it by seeming different to himself from what he was."

Mr. Gilbert considers that Mr. Coolidge when he became President was very fortunate in that he had been so completely negative as Vice President that he had created no expectations that he had to live up to. "He was certain to be better than he looked."

Several pages are devoted to the legend of the "silent President" for the purpose of showing that this conception of Coolidge has risen from the fact that "whereas he speaks freely and almost frankly, he can not talk at all." He can not bring himself to indulge in conversation which is superfluous. He has no interest in talk as an intellectual sport. When he says something it is because he is convinced of its importance. "It is no lark for him to open his mouth."

Mr. Gilbert finds the President conservative by heredity, his distrust of change and movement bred in the bone. His conservatism is unequivocal, determined, uncompromising. In his message to Congress he took sides deliberately, alienating at one stroke the mass of liberal opinion in the country and making the issue of his party the preservation of the *status quo*.

Mr. Gilbert considers John W. Davis "the most sweetly reasonable candidate that has ever been offered for the Presidency." He finds in his connection with Mr. Morgan merely evidence of the fact that he is an able man. By no stretch of imagination, he declares, can it be regarded as a reflection on his integrity. The least acquaintance with Davis would convince the most skeptical that he is of the sort who are captains of their own souls, not for sale to any man. "There is a certain largeness about him that goes perhaps with good birth, good health, self-confidence, a sense that life is in his own hands, the independence of an aristocrat in the best sense of the word."

Mr. Gilbert stresses his charm, his humor, his handsomeness. "His is the face of one who is on good terms with the world. It is kindly. It is good-humored. The eyes are fine. The brow is broad and intelligent. The glance is tolerant and inclusive. The look is of one who enjoys life, to whom life has been propitious. We all instinctively like a man who enjoys life, who has been one of fortune's favorites. He emits a little momentary sunshine. We bask in the radiance of the favor that is his . . . Under its white crown of hair Mr. Davis' face is fresh, fair and youthful. No line cuts it deeply. No tragedy has come into Mr. Davis's life, or if one has he has been too strong to let it leave a trace. The face is not battle scarred from any fight. No mark of passion is on it. A sweet reasonableness has kept it smooth. The mind within maintains its even course, untouched by great emotion, unswayed by excitement." And like his face is his mind, smooth, without angularities. "No extreme views come from that mind," says Mr. Gilbert. "One can not recall Mr. Davis's during his whole life taking an unusual position upon anything." And elsewhere he says: "His liberalism does not consist of any deep sense of the wrongs of the masses of mankind, but rather of a legalistic sense of the rights of the masses of mankind."

The contrast of Mr. La Follette's personality against that of Mr. Davis offers the analyst of character an easy task, and Mr. Gilbert makes full use of the opportunity. La Follette, a "heavy tragedian" as a public character, dour, stand-offish, lonely, impracticable, set off against Mr. Davis "whom the gods love!" How it throws into relief the points and deficiencies of each!

In trying to decide why La Follette has not been more of a success Mr. Gilbert comes to the conclusion that "he is a shade too heroic for us." "I am trying to work out why," he says, "with all his fine qualities, his exceptional ability, his great industry, his spotless character, he has not somehow gone down better with us. He is too patently made of sterner stuff than the rest of us." Mr. Gilbert cites an incident at a convention where La Follette, having been beaten, recited to his disappointed followers Henley's "Invictus." Nobody but a man who took himself too seriously would have displayed publicly his fondness for such a poem.

"He instantly bristles at hostility," says Mr. Gilbert. "He fights back with all his might. Now fighting back implies a splendid sincerity. But the wisest only fight back as a last resort, when diplomacy has failed. Diplomacy has always seemed to Mr. La Follette something base, something akin to a surrender of principles. . . . Now if you are always fighting back at the crowd—and the boy who fights back is always the worst hazed—if you are always the hero of Henley's poem, preserving your unconquerable soul, you are inevitably driven in upon yourself. You become lonely. Your social resources are few. Your stand-offishness is increased. That was the fate of La Follette."

"He has always borne his burden of progressivism a little too consciously; he has always thrown his shoulders back a little too stiffly; he has never laughed gayly enough to be accepted at his own real worth. One never becomes President to whom you apply the word 'too.' 'Too' makes one the hero of a minority and, perhaps, when history comes to do justice, an admirable figure."

There is much more of this kindly but pointed analysis. Bryan is the only candidate about whom Mr. Gilbert exhibits any maliciousness in his remarks. He refers to him as "younger brother to greatness, private secretary to a three times candidate for President, booker of the Prince of Peace lectures, checker of the sacred suitcase on all trains," and wonders how, "getting all his opinions on monkeys, liquor and monogamy handed down to him from on high," he managed to emerge as a personality himself, "the best gasoline-buying, coal-selling Governor Nebraska ever had." But for the most part Mr. Gilbert is gentle, though keen, and his book is a very pleasant and

entertaining book to read. And valuable up until the fourth of November, and beyond, because even the candidates who are defeated are not likely to sink into immediate obscurity.

D. H.

* *

The Church as a Teacher

Religious Education Survey Schedules. By Walter S. Athearn. Published by George H. Doran Company for the Institute of Social and Religious Research. $5.00.

Religious Education in Connecticut. By George Stewart, Jr. Yale University Press. $3.50.

Bible Study through Educational Dramatics. By Helen L. Wilcox. The Abingdon Press. $1.00, postage extra.

We have had surveys of practically everything imaginable, some good, some useless, and some ridiculous. The classic survey in the field of religious education is that which Dean Athearn of the Boston University School of Religious Education made in Indiana. What it revealed has been presented in two volumes. How it was done is the subject of the third volume in the series. It is very much a book for the technician's library, but hardly would find a place in any one's else. It demonstrates that in the matter of method the Indiana survey was quite the latest word. How valuable such a survey is is another question, but if we are to have surveys they can do no better than to follow Dean Athearn.

Another book that has to do with religious education, although in a limited field, is Miss Wilcox's little volume on educational dramatics. By and large we think this is a book which a good many people will want to own. It ought to serve as a convenient hand-book for Sunday school teachers and Junior Y. P. C. U. superintendents who are considering the use of dramatics in their work. The practical suggestions are arranged according to the different ages so that anybody can easily turn to the chapter dealing with the group in which he is interested. The whole range of method and preparation is covered with thoroughness.

Most of all we like Miss Wilcox's grasp of the fundamental principles involved. Her clear-sighted penetration into the distinction between dramatic value and educational value shows that she has a rare understanding of both. She knows the modern drama and uses her knowledge to point her statements. As a background she has a familiarity with psychology, but she keeps it where it belongs and never uses technical terms. The chapter on the development of the dramatic instinct provides a sound basis for the classification of material which follows. The interest in educational dramatics grows. Miss Wilcox writes well, combining sound theories of drama, pedagogy, and religion.

Dr. Stewart's book takes up the history of religious education in a single state, beginning with the first colonizations and ending in the middle of the nineteenth century. It has interest to the historian, but it also has interest for the student of religious education. We are seldom aware that Sunday schools originated just yesterday. Mr. Stewart traces the course of religious education during the two hundred years before the first Sunday school was founded and chronicles the early days of the Sunday school movement. The book is a good antidote for those who look on Sunday schools as a panacea. It reminds one of what a noted professor once said, "Another fifty years of religious education and nobody will know anything about the Bible." Mr. Stewart throws some light on what we are prone to consider the dark ages of the pre-Sunday school era.

G. H.

* *

Diagnosing the Rural Church

By C. Luther Fry. Published by George H. Doran Company for the Institute of Social and Religious Research. $1.50.

Most of us realize that there is something wrong with the country churches. Mr. Fry declares that the rural church in this respect is not unlike other institutions. He sees a general need for readjustment of institutions and writes: "The most immediate problem confronting modern civilizations is that of consciously adapting their social institutions to the needs of a world re-made. In a sense, adaptation of social institutions has been a problem throughout all time. Indeed, all that live must adapt or die. And at present, the need of social adaptation is peculiarly pressing. We live on a planet where conditions have been so changed by the scientific discoveries of the last few generations that it has become virtually a re-created world. Thus many of our older institutions, which were developed in a previous age under entirely different conditions, stand face to face with the immediate necessity of adjusting themselves radically to a new order. This is true not only of the home, the school, and the state, but of the church as well."

Mr. Fry goes on to say that almost all classes admit the need for change, but everybody has his own theory about how that change should be brought about. Then he remarks, "Within the last century, however, the view has rapidly gained ground that the real hope of a satisfactory solution lies in the application of scientific methods to social affairs." Here, indeed, is the crux of the matter. The scientific method, with its quantitative measurements and its impersonal analyses, has given us a new world. People are wondering why it can not be applied as well to the social as to the physical sciences. Within limitations it can, but its limitations are very real. For the most part they have to do with human personality, which has not as yet been scientifically measured. Here the scientific method proves inadequate.

These prefatory remarks are important. It is necessary to recognize in advance that a method of diagnosis such as Mr. Fry suggests can go so far and no farther. If one realizes that surveys, and schedules, and correlations almost necessarily ignore the most important elements in church life, it is safe for one to use them, but if one expects them to yield the whole truth he is in a most dangerous position. As Mr. Fry says, we have "to exclude the possibility of arriving at social laws in the hard and categorical definition of that word."

With these limitations in mind, we may proceed to study the author's proposals. In the past two standards have commonly been suggested for the measurement of church efficiency. The first of these is church membership, and the second is money contributions. The attempt has been made to supplant the former with the latter, but Mr. Fry seems to check that attempt successfully by demonstrating that church contributions vary very closely with economic conditions. Church membership he considers a better test, but he offers a third method which he believes to be more refined and accurate, the test of attendance interest. By multiplying the number of hours of church services each month by the average attendance and then by dividing the result by the number of Protestants in the area, he gets a figure which he believes fairly represents the efficiency of the church. In general his facts seem to support his contention that this new yardstick is better than the old ones.

Having developed a reliable method of measurement, Mr. Fry goes on to study the effect of various factors in the rural church. His conclusions, based on a careful study of more than 300 selected churches and an analysis of thirty years of church life in a single county, are interesting. He finds that economic conditions affect church contributions in particular and have some effect on other aspects of church life, that density of population has an effect, that the racial make-up of the population limits the possibility of Protestant growth, that variations in population have a marked influence, that region is an environmental factor, and that the occupation of inhabitants may change their attitude toward the churches. These conclusions sound like plain commonsense, but it is true that we forget to take them into account whenever we are discussing the present condition or the future development of a given church.

Those who are interested in this volume will find more helpful and fully as interesting material in other volumes published by the Institute of Social and Re-

(*Continued on page* 29)

Our Young People and Others

Conducted by Granville Hicks

STUDENT FEDERATION ACTIVITIES

Little has been said about the Student Federation of Religious Liberals since the account of the conference at Mount Holyoke, but the silence has not been due to lack of activity on the part of its officers and members. Along certain definite lines the work of the Federation is proceeding. Its gains are steady and the interest in its aims constant. Little by little it is assuming a place of prominence in the student world.

The Federation came into existence because liberal students felt that their needs could not be satisfied nor their ambitions expressed in the Orthodox religious organizations on the campuses. More in response to a general desire than in answer to specific demands it was organized. Naturally there had to come a period in which it was finding itself, but that period is now past. The Federation stands upon a strong and well constructed platform. Believing in the power of religion when applied to life but doubting the value of dogmas, its members profess what they believe to be a true liberalism. Moreover, they seek to go beyond profession into the realm of practise. Obedient to the religious urge, they strive to find the better ways of life and to follow them.

Straight thinking is the key-note of the organization. Those of us who are or who have recently been in college know how perplexing it is to take what is given us in the class rooms and to make it part of our lives. Those of us who have seen deeply religious people continually go astray when confronted with practical problems know that no amount of good will can take the place of reliable information. The problems of the student world merge into the problems of religion. No solution but straight thinking appears.

To encourage straight thinking, then, is perhaps the primary aim of the Federation. It seeks in two ways to help young people to find answers to their problems. By arranging district conferences it brings students from several colleges together to listen to good speakers and to discuss among themselves subjects they deem important. Secondly, it aids the formation and conduct of discussion groups in the various colleges.

Two Conferences

This year the Federation plans to make much of its district conferences. The annual conference at Mount Holyoke demonstrated the great value of such gatherings. On Oct. 25 and 26 a group of students from the colleges in and about Boston will gather at Magnolia. The general theme will be the relation of one's ideals to his work in the world. No question could be more fundamental for young people who will have to face many demands for compromise. Three speakers will talk on various aspects of the general subject. Devere Allen, editor of the *World To-morrow*, will open the conference with an address, following which there will be questions and discussion. In the evening H. S. Dennison, president of the Dennison Manufacturing Company, will talk on the relation of social ideals to a business career. On Sunday afternoon Prof. Vida Scudder of Wellesley will speak on "Socially Useful Living."

In addition to the speakers will be round tables, led by members of the Federation. Lowell Michelsen, a graduate of Syracuse, is to lead a discussion of "The Ideals of the Professions." John Hader, who has studied at Pomona College and at Harvard, will lead the round table on the subject, "The College Man and Labor." Miriam Keeler, an alumna of Mount Holyoke, leads the discussion on "Telling the Truth and Holding Your Job." At the close of the conference an attempt will be made to discover what conclusions, if any, have been reached.

On Oct. 30 the Federation will hold a special meeting in New York City. At the invitation of the Federation of Religious Liberals, with which it is affiliated, it will join with that organization. The Federation of Religious Liberals is holding its annual conference on Oct. 28 and 29 and has offered the Student Federation the opportunity of holding a meeting at the same time. At a dinner, probably to be held at International House, three speakers will address students from the various colleges in and about the city. Rabbi Stephen Wise, Mr. John Nevin Sayre, and Dr. Arthur Grose will consider different aspects of a single subject, "Youth and Religion," Dr. Grose approaching the theme from the point of view of social service, Rabbi Wise discussing the nature of liberalism, and Mr. Sayre offering the results of his observations of the youth movements in Europe.

These two conferences are the first of a series. Just where the others will be held and when will depend on circumstances, but tentative plans are already under way. The group of colleges in western Massachusetts, for example, offers a strong possibility. If these local conferences prove as valuable as is expected they will become a prominent part of the S. F. R. L. program. It is a good thing for students from different schools to get together and to discuss common problems. Nothing could be more conducive to clear thought.

Discussion Pamphlets

The local group, however, is by no means being ignored. A regular time of meeting, with the same ones always present, makes it possible to go deeper into any given problem than is feasible in the brief space of a week-end conference. Local discussion groups are a part of the S. F. R. L. plan, and the central office has prepared a leaflet suggesting the manner of their organization.

The central office has also done its best to make local group discussion penetrating and fruitful. It is planned to issue during the year a series of six or eight pamphlets, each offering an outline for the discussion of a single subject, the discussion taking eight or ten meetings if desired. The first of these pamphlets, to be issued very soon, deals with the labor problem. It is made up of outlines prepared by John Hader, Ralph Barnes, and Grace Nash, and coordinated and edited by the committee on publications. Pamphlets to be issued later will deal with the race problem, the youth movement, the church and religion, and social service. Other pamphlets will concern themselves with education, government and politics, and so forth. Each pamphlet will aim to cover the subject with some thoroughness and at the same time to be suited for the use of the average college group. It is expected that the pamphlets will be sold at five cents apiece, with a reduced price for quantities of ten or more.

For the Quiet Hour

We are not to be content *with* our lot in the sense of never striving to better ourselves, but we are to be content *in* it, in the sense that so long as we are in it we are to preserve a serene and happy frame of mind.

J. B. Jones.

But the contentment which the Bible preaches is not any dull and heavy-eyed submission; it is the contentment which is full of gladness because it rests its head upon the lap of love. . . . Where love is nothing matters very much. We are not dependent on a golden summer. Loveless, a man may fly to Switzerland, and think to find in Switzerland his paradise. But he who dwells in love dwells in the center and finds his kingdom and paradise at home.

G. H. Morrison.

The authority of conscience is the authority of the apiritual life itself. It is a voice from the angel within, saying: Spare me that indignity.

Willard B. Thorp.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

CLARA BARTON GUILDS

It is now seven years since the first Clara Barton Guild was formed. From the few guilds of the early years the organization has grown slowly but steadily until to-day there are seventy-seven guilds with a paid-up membership of nearly one thousand active, wide-awake girls and young women, each having a deep appreciation of her duty to her local church and to the Church as a whole. That this must be so is shown by their record, for since February $2,100 has been received from these guilds in payment of dues to the W. N. M. A. and of quotas and in voluntary gifts. This amount does not include the usual pledges and contributions made by most guilds to their local church and community work.

Nearly half of this has gone to Japan: $357 towards Matsu's salary, $361 for the Midori Kindergarten, and $159 for other phases of our church work in Japan. Of the other half, $598 was for dues, $392 for the Clara Barton Memorial, $161 for various interests in the South, $60 for the Young People's Institute at Chattanooga, and a few smaller amounts for other causes.

As far as I know this is the first record of what the guilds alone have meant financially to our Church. It is a good record, but it is only a beginning of what can be expected from the guilds as greater and still greater effort is made to increase their numbers.

This greater effort, however, can not be made without leaders. But one week at Northfield will give any potential leader enough detailed plans to carry a guild through one successful year. Before the second year begins there is possible another week at Northfield for new ideas and added inspiration. And trifling is the cost compared with the returns.

Besides increasing the number of guilds through the establishment of new ones, for which there seems to be a lack of leaders, the number could be increased considerably by the affiliation of various girls' clubs with the Clara Barton Guild. No complete change of name, which is so distasteful to many, would be necessary. The Sunshine Club and the Agnes Hathaway Circle of the Clara Barton Guild are as welcome as the plain Clara Barton Guild.

In fact in any church if there is but one girls' organization, the guild should be that one, for it is the only national organization for girls, and it can bridge the gulfs which often exist between the Junior and Senior Y. P. C. U. and the Y. P. C. U. and the W. N. M. A. A local club has everything to gain and nothing to lose by affiliating with a larger organization such as the Clara Barton Guild. To be a part of a larger group is in itself inspiring. There is encouragement in knowing that others are striving for the same ends. There is satisfaction in adding your mite to another's for the accomplishment of something worth while. There is pleasure in meeting the members of near-by guilds. There is honor in bearing the name of Clara Barton. There is reward in the strengthened influence of the Universalist Church which would come from such affiliation of all the various societies for girls and young women.

Such affiliation is practicable, because the interests of the guilds are many and can be readily adapted to groups of varying ages. Work, study, pleasure and devotion all have their places in the successful guild. What more can any society desire? No organization can long survive that has for its purpose the attainment of mere pleasure. There must be some more consecrated spirit to bind the members more closely together. The guild has this consecrated spirit in the name of Clara Barton which it bears, in the motto which it cherishes, "Not to be ministered unto but to minister," in its vision of service to our Church by developing a great sisterhood of Universalist girls pledged to co-operate in serving humanity and extending Christ's Kingdom throughout the world.

Marion Rich,
Clara Barton Guild Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

"THE BOSTON TRAVELER"

Augusta, Maine, has a cheerful cheerleader, a man with a good voice, a contagious smile and a genuine interest in songs and singers. He contributed a great deal to the success of the "pep banquet," which was one of the opening events of the new school year. He roused the members of the new, large class of men, and then, of course, the boys had to do their share, and the girls theirs, and the women theirs. There is something to sing about in Augusta, for the school is taking on a new vitality in every department.

. . . .

The attendants at the Maine Convention, at Gardiner, were unanimously enthusiastic about the church auditorium, newly dignified, and the Sunday school rooms, newly beautified. Especially suggestive to many visitors were the screens by which classes are to be effectively separated during lesson periods, and the tables by which teachers are to be helped to maintain interest, develop *esprit de corps* and attain practical pedagogical results. These tables, locally built, bring the pupils into a compact group on three sides of the teacher, and are so ingenious that I have asked Mr. Folsom to furnish an illustrated article about them for publication in the *Leader*.

. . . .

"When the exploration ends, the enterprise begins." This quotation from Henry M. Stanley was used repeatedly at the Near East conference in New York. It was taken to apply exactly to the case of the great relief organization. Several hundred thousand refugees, having been saved from death, now should have life made worth the living. The task of educating the orphans to become happy and useful citizens is one not to be avoided, and representatives of all churches expressed satisfaction at the highly efficient manner in which industrial training is given. The whole conference brought out not one suggestion that our charges should be abandoned. It is probable that in three years more the Near East can go out of business, its duty performed. But not now.

. . . .

Rally Day being something of a movable feast, I have rallied with several schools this fall and have been impressed with their new spirit of aggressiveness. At Wakefield, Mass., I prefixed an "A" to the name of the town, for there was nothing sleepy or slow about the school. I wish that we had hundreds of superintendents like Mr. Whitney and hundreds of educational directors like Miss Mansfield. Rally Day reports from every quarter are highly encouraging.

. . . .

"You may visit Mrs. Laura E. Richards and see her garden if you wish." So said Pastor Folsom at the time of the Gardiner convention. Some of us, being interested in gardens, but even more interested in the author of eighty charming books, accepted the invitation. "A lady of the old school," with her exactly appropriate husband and daughter, welcomed us to her exactly appropriate home. When she learned that our Loan Library contained fifteen copies of "The Golden Windows" she was deeply touched, and told us that that little book had been translated into twelve languages. When she said that she liked "The Silver Crown" better, we told her that we should immediately offer that volume to our schools. "Wouldn't you like some cakes and tea?" she asked. We did like them exceedingly —with Mrs. Richards and her family.

The Wanderer.

Among Our Churches

Church News and Interests

PERSONAL

The address of Rev. F. B. Bishop, D. D., is now 1414 33d Avenue North, Birmingham, Ala.

California

Pasadena.—Dr. Carl F. Henry, pastor. Nearly three hundred people gathered in the parish house the evening of Sept. 26, for a reception to the pastor, that demonstrated the place that he holds in the affections not only of Pasadena, but of all Southern California. Dr. Henry has just returned from an extended vacation in the East among old friends and former parishioners, during which Lombard College, at Galesburg, Ill., conferred upon him the degree of D. D., and Tufts College honored him with an S. T. D. In behalf of the church, Capt. Charles Hicks, superintendent of the Sunday school, extended a welcome, Dr. Robert Freeman spoke for the churches of Pasadena, as well as for the people in general, and Dr. Henry expressed his appreciation. In the company were Dr. and Mrs. Edson Reifsnider and Dr. and Mrs. F. L. Carrier of Santa Ana, and Dr. C. Ellwood Nash of Los Angeles. The clergy of Pasadena were represented by Dr. Freeman, Dr. Leslie E. Learned of All Saints Church, and Rev. C. W. Bergquist, pastor of the Swedish Methodist Church, and secretary of the Pastors' Union. The venerable Dr. Henry L. Canfield was also there.

Connecticut

Norwich.—Rev. A. N. Foster, pastor. The work of the season is now opening and it shows excellent promise. The Ladies' Aid Society has held the annual meeting and elected officers for the year. The Women's Missionary Circle has also met and adopted a course of study for the year. The Sunday school held a rally social. Supper was served and the several classes were seated at separate tables. Later, the classes rivaled one another in performing stunts and prizes were accorded to the classes having the best decorated table and performing the best stunts. On Sunday, Oct. 5, the Sunday school hour was given over to a pageant entitled "Forward Steps," in which the members were greatly helped by the music of the vested choir. The pageant was arranged by Mrs. Foster. The pastor announces a series of three sermons on "Present Day Renaissance; the Revival of Religion That Must Come." The series will conclude before "All Souls' Sunday."

District of Columbia

Washington.—Rev. C. E. Rice, D. D., pastor. Rally Sunday was celebrated Oct. 5. Cheering letters were read from Dr. Lowe and others. The morning congregation was more than doubled. Eighty attended Sunday school, held as an experiment at noon rather than at 9.45. Dr. Ballou, superintendent of schools, started a men's Bible class with twenty-five. Mrs. Rice started a woman's class also with twenty-five. Dr. Rice says: "My feeling is that if we should sell our old church at once and get a good theater to use this year we could double our congregation and see an aroused interest." Dr. and Mrs. Frank W. Ballou entertained the Optimist Club at their apartment, the subject being, "Intelligence Tests in Schools."

Indiana

Oaklandon.—The last Sunday in September was Rally Day and our first annual home-coming. There were 175 at Sunday school and at least twenty-five more came later, and the offering was about $20. A history of the church was read, showing that at least 300 people had been on the church roll since its organization. The present membership is 175. Average attendance at Sunday school is 100 or a little over. There is a wide awake Y. P. C. U. and a very busy Ladies' Aid Society. Four members and one transfer were received into the church during the year.

Maine

Waterville.—Friends of Rev. C. A. Knickerbocker, formerly pastor of our church here and now stationed in Rockland, recently gave him a farewell dinner at the Elmwood Hotel. Prof. Herbert C. Libby acted as toastmaster. Among the speakers were President Roberts of Colby College, Dr. George G. Averill, speaking for the local church, Carroll N. Perkins, and Rev. Stanley Manning. Dr. F. T. Hill, in behalf of the guests, gave Mr. Knickerbocker a gold watch.

Massachusetts

Brockton.—Rev. H. Elmer Peters, pastor. The will of the late William L. Douglass, former Governor of Massachusetts, gives $10,000 to the Brockton Universalist church.

Franklin.—Rev. R. K. Marvin, D. D., pastor. A new Estey organ is being installed at Dean Academy Chapel, the gift of Mrs. Annie Ray Thayer of our parish. Dr. Marvin was one of the speakers on Defense Day at a largely attended gathering of citizens on Franklin Common. He declared that while Christianity is a religion of peace, it is not the type of peace many pacifists of to-day would have the world believe.

Michigan

Detroit.—Rev. F. D. Adams, pastor. This church was active and very well represented at all the meetings in connection with the Michigan Universalist Convention. For several years Michigan and the Province of Ontario have held their conventions at the same time and place for the sake of closer fellowship. This year the sessions were at the Olinda, Ontario, church, a prosperous, delightful rural parish, where the best traditions of friendly hospitality are splendidly maintained. On Sunday, Oct. 5, immediately after the morning preaching service, a delegation of twenty-five young people of the Detroit Y. P. C. U. drove to Olinda to attend a union meeting which was ably led by Miss Edna Bruner, of the latter place. At 5.30 supper was served in the dining-room of the church. At 7.30 Dr. Frank D. Adams, minister of the Detroit church, preached the sermon at the service of installation of the Rev. E. M. Minor, who has just come from Marseilles, Ill., to Olinda, his second pastorate in this field. The following day a large group of women from the Church of Our Father were guests of the Olinda Mission Circle at a special meeting followed by a social hour. The Tuesday business and inspirational meetings were also largely attended. Since the official announcement that the Y. P. C. U. National Convention is coming to Detroit next year, our young people are all agog with new plans for the year, culminating with the big meeting next July. Watch us grow!

Quebec

North Hatley.—Rev. E. E. Marggraf, pastor. The annual meeting of the church was held Tuesday evening, Oct. 7. Reports for the year were read. The gifts of the church to various religious and philanthropic objects were much beyond last year, totaling, with the offering to the British and Foreign Bible Society, $110.16. The Sunday school did better work than last year and the average attendance throughout the year was better. Financially both church and Sunday school are in a fairly prosperous condition and spiritually there is cause for encouragement. There were fifteen christenings and baptisms by the pastor and he officiated at seven funerals. Three marriages were solemnized. The following officers were elected: Secretary-treasurer, W. E. LeBaron; assistant, Jean B. LaBaron; trustees, Thomas V. Reed, Stephen S. Colt and Frederick Rexford. Albert H. Ham and J. B. Reed were chosen to receive the weekly offering and William C. Clark and Stephen Colt as alternates. Fifty-one morning services were held during the year.

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MR. ATTWOOD AND ABINGTON

At a largely attended meeting of the Abington, Mass., parish, held on Tuesday evening, Oct. 7, it was unanimously and enthusiastically voted to refuse to accept

the resignation of the pastor, Rev. L. Weston Attwood, who has ministered so ably and so unselfishly in this place for eight years. Those gathered at the church sent for the minister and his wife, and to them, face to face, announced the vote and pledged to them the heartiest co-operation of all. This is *good* news and news worth reporting. No church receives better or higher ministration than the Abington church gets from its consecrated pastor and his wife, and this action by his church will send Mr. Attwood into his next several years of service with renewed courage. Congratulations are due the Abington church for its action and to Mr. and Mrs. Attwood for their decision to continue their splendid service.

X. Y.

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WORLD ALLIANCE AT BUFFALO

The annual meeting of the World Alliance for International Friendship through the Churches will be held at the Hotel Statler, Buffalo ,N. Y., Nov. 11-13. Reservations at the hotel should be made direct. Rates are from $4 a day up for rooms, all rooms having baths. The general subject of the Buffalo Conference is "Contributions to World Peace," a survey of all the agencies doing effective work looking toward a Christian World Order. Among the American speakers are Dr. Wm. P. Merrill, Fred B. Smith, Dr. Harry E. Fosdick, Prof. Wm. I. Hull, Justice Clarke, Rabbi Wise, Bishop Brent, Professor Shotwell, Dr. Frank Oliver Hall, Robert E. Speer, Hamilton Holt, Samuel A. Eliot and Kirby Page. From abroad the speakers will be Sir Willougby Dickinson, Mr. Thomas Layton, editor of the *London Economist*, and Sr. Henry Simpson Lunn, of England, Prof. Julius Richter of Germany and Prof. Francis Zilna of Czecho-Slovakia. This is a great opportunity for Universalists and others living near Buffalo. "The Philadelphia session of 1923 was like a University Extension course and revival meeting combined."

* *

A RURAL DEPARTMENT

The Committee on Rural Life of the Massachusetts Federation of Churches, after careful consideration, has voted to recommend to the Executive Committee the engagement of a secretary for a Country Life Department with a budget of $4,000 to $5,000. The amount required for the first year or two is in sight.

The proposition is the result of a survey of thirty-two rural towns in Worcester County, just completed by Rev. C. O. Gill for the Institute of Social and Religious Research, which has taken over the work of the Interchurch Movement. This county was chosen because, while its churches and communities probably present less needs than the average, it has resources which would make possible a demonstration of rural betterment of value to the whole state and nation. Such a secretary would, therefore, concentrate at first upon Worcester County, while the Massachusetts Federation would make the results of his work available to stimulate and guide other sections.

* *

STATE MINISTERS' MEETING

The Massachusetts Ministers' Meeting will be held at the Church of the Redemption, Boylston Street at Ipswich Street, Boston, Monday, Oct. 27.

10.30 a. m. Opening call and announcements, Rev. Leroy W. Coons, D. D. Introduction of Rev. C. Guy Robbins, D. D., who will preside. Devotions, Rev. Norman D. Fletcher, Haverhill. Greeting and welcome, Rev. S. H. Roblin, D. D. Address: "Contribution of the Universalist Church to the Social Life of the Community," Rev. Fred Atkins Moore, Brookline. Address: "Contribution of the Universalist Church to the Theological Thinking of the Community," Rev. Frederic W. Perkins, D. D., of Lynn.

12 m. to 1.30 p. m. Luncheon and social hour.

Address: "The New Plans and Program of the Universalist Church, Rev. John Murray Atwood, D. D. Forum hour, covering the three addresses. Communion, Rev. George E. Huntley, D. D.

Traveling expenses will be pooled. Ministers from adjoining states are cordially invited. From North or South Stations go to Park St. At Park St. take Chestnut Hill car which runs by the church or take Beacon-Reservoir, Kenmore, or Brighton-Newton-Watertown cars to Massachusetts Station; from Massachusetts Station on the surface it is but three minutes walk over Boylston Street to the church.

* *

GOOD-WILL FARM

A commodious home for boys has just been completed at Good Will Farm. It was erected in memory of the late Martin L. Keyes of Fairfield, Me., by the members of his family.

The Good Will Farm is a school for the children of people of modest means and orphans. It is purely a Protestant institution. During the thirty-five years of its existence it has done a wonderful work for the boys and girls who were its students. Ministers of the gospel, men prominent in the business world, every one of the professions, are numbered among its graduates. Many women occupying positions of grave responsibility were educated in this institution.

It is conducted on a unique system of homes which have been erected on the grounds, which now cover an area of some 1,500 acres.

Mr. Keyes, who was the successful inventor of the machinery for the manufacture of plates from wood pulp, an honored citizen of Fairfield, frequently drove through that part of the town and each time expressed his great admiration for the splendid work which Mr. Hinckley, the founder of the school, was doing, and said that he wanted to do something for them himself.

After Mr. Keyes' death, his daughter determined to carry out her father's plans, and in her will she left $10,000 for the erection of the home. The family supplemented that amount with the means to carry out her intentions, as the building cost some $25,000.

Each home is constructed to accommodate fifteen students and is presided over by a competent and carefully selected matron. It is a home in the finest sense of the word. Each building has its own cooking accommodations, dining room, study rooms, recreation rooms and everything that goes to constitute a comfortable home.

The building was dedicated on Wednesday, Oct. 8, when with prayer and suitable exercises it was consecrated to God and to the service of humanity. Dr. Roderick J. Mooney, pastor of the Church of the Good Shepherd, the church to which Mr. Keyes was attached and with which his wife has recently united, delivered the dedicatory address, in which he paid a high tribute to the memory of Mr. Keyes.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,883
Buffalo, N. Y., Grace	3
Stamford, Conn.	8
Total	1,894

* *

CHRISTENINGS

Previously reported, 804. North Hatley, P. Q., 4. Total, 808.

* *

BOOK REVIEWS

(*Continued from page* 25)

ligious Research. The town and country series in twelve volumes analyzes the situation in great detail, using the material collected by the survey of the Interchurch World Movement. Two other volumes, "Churches of Distinction in Town and Country" and "Tested Methods in Town and Country Churches," companion volumes edited by Edmund de S. Brunner, are based on surveys of forty of the most successful rural churches in America. Of these books a writer in *Information Service* states, "It seems to the reviewer that there are no two books available which quite so adequately meet the need of the working minister."

G H.

Notices

NEW YORK FELLOWSHIP COMMITTEE

St. Paul's Universalist Parish of Little Falls, N. Y., having applied to the Fellowship Committee of the New York State Convention in writing, for the ordination of Seth Rogers Brooks, pastor-elect of the said parish, notice is hereby given that there will be a meeting of the Fellowship Committee o the New York State Convention at the parish house

of the Universalist church in Utica, on Monday, Oct. 27, 1924, at one p. m., for the purpose of examining the said Seth Rogers Brooks to ascertain his fitness for the Universalist ministry.

Geo. H. Bowers, Secretary.

* *

FLORIDA STATE CONVENTION

The Florida State Convention will be held at Pensacola Oct. 23-26. The Pensacola church extends a most cordial invitation to all delegates and friends to attend.

* *

ALABAMA STATE CONVENTION

The Alabama State Convention will be held at Chapman Oct. 30-Nov. 2. The Chapman church extends a most cordial invitation to all delegates and friends to attend.

* *

GENERAL CONVENTION TRUSTEES

The Board of Trustees of the General Convention will meet in New York on Oct. 20, 21, 1924, to receive reports and transact any business which may legally come before the meeting. All matters to be presented to the Board should be in the hands of the Secretary, Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., not later than Oct. 13, 1924.

* *

COMMUNION SERVICES

Two communion services, silver, will be given to churches willing to pay the transportation.

Leroy W. Coons,
Superintendent Massachusetts Universalist Churches,
176 Newbury St., Boston.

* *

RECREATION CONGRESS

The Playground and Recreation Association of America will hold its eleventh congress at Atlantic City, Oct. 16-21. The registration fee is $1.00, and every one interested in "spare time activities" is urged to attend.

* *

WANTED

The Editor of the *Leader* would like to purchase a copy of Relly's "Union," English edition, and a copy of Murray's "Letters and Sketches." Advise edition and price before sending.

* *

KANSAS STATE CONVENTION

The Kansas Universalist Convention will meet in fifty-sixth annual session in the Chamber of Commerce Building, Kansas City, Kansas, at 1.30 p. m., Wednesday, Oct. 22, to receive reports, elect officers and to transact such business as may regularly come before it.

James Houghton, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Massachusetts Fellowship Committee will meet at 176 Newbury St., Boston, Oct. 27, at 12.15 p. m., for the examination of H. Elmer Peters as to his fitness in purpose, character and abilities for the ministry of the Universalist Church.

Harry E. Adams, Secretary.

* *

MISSOURI STATE CONVENTION

The Missouri Universalist Convention will convene in fifty-seventh annual session in All Souls Unitarian Church, Kansas City, Mo., at 1.30 p. m. on Thursday, Oct. 23, to receive reports, elect officers, and to transact such other business as may be regularly presented.

T. W. McDavitt, Secretary.

* *

BOOKS WANTED

Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.

* *

NATIONAL FEDERATION OF RELIGIOUS LIBERALS

The fourteenth session of the Federation will be held in New York City Oct. 28 and 29, the general theme being: "Making Religion Effective in the Life of the World." Most of the meetings will be held in the Community Church, Park Avenue and Thirty-fourth Street. All meetings are open to the public. Speakers include John Haynes Holmes, Alfred C. Dieffenbach, Charles Francis Potter, Frank Oliver Hall and Samuel McChord Crothers.

* *

ANNUAL MEETING OF W. N. M. A.

The annual session of the Board of the W. N. M. A. will be held at the Universalist Publishing House, 176 Newbury St., Boston, on Oct. 22-23.

The session will convene at 9 a. m. Oct. 22, for the purpose of hearing reports and transacting all business which may be legally brought before it at that time.

Josephine B. Folsom,
Recording Secretary.

* *

WISCONSIN STATE CONVENTION

The seventy-fifth session of the Wisconsin Universalist Convention will be held at the Universalist church, Racine, Oct. 21 and 22, for the election of officers and the transaction of such other business as may legally come before it.

M. L. Aldridge, Secretary.

* *

DENOMINATIONAL CALENDAR

Oct. 23-26. Florida State Convention, Pensacola.
Oct. 22-23. Annual Meeting W. N. M. A. Board, 176 Newbury St., Boston.
Oct. 21-22. Wisconsin State Convention, Racine.
Oct. 22. Kansas State Convention, Kansas City, Kan.
Oct. 23. Missouri State Convention, Kansas City, Mo.
Oct.30-Nov. 2. Alabama State Convention, Chapman.

Obituary

Mrs. J. A. Roberts

I have just heard of the passing of Mrs. J. A. Roberts in the city of Buffalo last August, and I hasten to pay a brief tribute of affection and respect. In speaking for myself, I know that I am speaking as well for a multitude of friends. She was for many years a faithful parishioner of the Church of the Divine Paternity, and before that of the First Universalist Church of Buffalo. She learned how to grow old beautifully. Frail of body and with very limited physical strength, her mind was wonderfully alert and her heart possessed perpetual youth. Her presence was a benediction and her smile was like the sun breaking through a cloud. If she ever harbored an unkind thought about any one she never revealed it in speech or look. On the other hand she was gentle toward all and found something good in everything. She was radical in her thinking but sincerely devout in her spirit. While she was not able on account of feeble health to exert herself in what we call church work, she was always sympathetic and interested in what the church did, and generous in her gifts for many worthy causes. Among other bequests she left $1,000 to the Chapin Home for the Aged and Infirm, an institution in which she had been interested for years.

She was a good woman, a devout Christian and a worthy member of our fellowship.

F. O. H.

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Crackling

Dr. Algernon S. Crapsey in his book "The Last of the Heretics," tells a story about Dr. McVickar, a noted Episcopalian and teacher in Columbia College. Speaking one day to his class the Doctor said, "Gentlemen, there are some men who honor the doctorate and some men whom the doctorate honors. If a man honors the doctorate you never give him the title. You never say Dr. Johnson; you say Johnson. But if the doctorate honors the man, be careful to give him the title." Instantly, says Crapsey, a saucy student rose up and said, "McVickar, may I be excused?" The Doctor rose also in stateliness and said, "Certainly," and the class roared with laughter.—*Christian Register.*

* *

"Do I understand you to say," asked the magistrate, "that when you heard a noise you quickly got out of bed, turned on the light, and went to the head of the stairs—that a burglar was at the foot of the stairs and you did not see him? Are you blind?"

"Must I tell the exact truth?" asked the witness, as he mopped his perspiring face and blushed furiously.

"Yes, sir, the whole truth and nothing but the truth."

"Well," replied the man, slowly, "my wife was in front of me."—*Tit-Bits (London).*

* *

The secretary of the bar association was very busy and very cross one afternoon, when his telephone rang.

"Well, what is it?" he snapped.

"Is this the City Gas Works?" asked a woman's soft voice.

"No, madam," roared the secretary. "This is the Bar Association of the City of Louisville."

"Ah," came from the lady's end in the sweetest of tones, "I didn't miss it so far, after all, did I?"—*Dry Goods Economist.*

* *

"Miss Smith," said the proprietor of an ambitious village store to one of his assistants, "do you know anything about the new minister who is coming to the town next week?"

"Yes," replied the girl, "he is a tall, good-looking man, about twenty-eight, and he isn't married."

"Is that so?" said the proprietor. "Well, you may put all the new hats into the front window right away."—*Baptist.*

* *

"Have you a copy of 'Who's Who and What's What,' by Jerome?"

"No, sir; but we got 'Who's He and Vat's He Got,' by Bradstreet."—*Greenville Piedmont.*

* *

"Handle me carefully, Lizzie; this dress was worn to a dinner given at the White House in 1825 to General Lafayette."

"Law, Miss, an' it fits you yet."—*Life.*

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